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ABSTRACT

This state-of-the-art report presents a series of essays on the topic of diversity. Essays include: (1) "Committing to Diversity" (George L. Mehaffy); (2) "Serving the Community by Serving Our Members" (Michael P. Wolfe); (3) "How Diversity Matters" (Asa G. Hilliard, III); (4) "A Prerequisite to Teaching Multiculturally" (Mary Louise Gomez); (5) "Multicultural Education is for Everyone!" (Maureen Gillette); (6) "Intercultural Competencies" (James Anderson); (7) "Opening One Door" (P. C. Wu); (8) "Dimensions of Multicultural Education" (James A. Banks); (9) "Characterizing Ethnic Groups in the Curriculum" (Carmen Montecinos); (10) "The Needs of Our New Teachers" (Gloria Ladson-Billings); (11) "The Many Ways of Being Human" (M. Eugene Gillion); (12) "Understanding Ethnicity" (Wilma S. Longstreet); (13) "Dissension in Perspective" (Geneva Gay); (14) "To Dialogue about Differences Requires Special Skills" (Wanda S. Fox); (15) "When Making a Difference Makes No Difference" (Ronald E. Butchart); (16) "Embracing Multicultural Teaching" (Pamela L. Tiedt); (17) "From a Global Perspective" (Jesus Garcia); (18) "Expanding the School Community" (Ceola Ross Baber); (19) "Europe in the Pacific" (John Passmore); (20) "Integrating Fair-Minded Critical Thinking, Justice, and Social Action" (Christine I. Bennett); (21) "We are Different: Now What 'Ism'?" (Sheilah Clarke-Ekong); (22) "Reflections of an Involuntary Voluntary Immigrant" (Carlos J. Ovando); (23) "Diversity with Style--Learning Style, That Is!" (Cherry Ross Gooden); (24) "Roles for White Scholars in Multicultural Education" (Marilynne Boyle-Baise); (25) "Toward a Common Definition of Multicultural Education" (Carl A. Grant); (26) "Being Culturally Responsive" (Courtland C. Lee); (27) "Empowering Students" (Rosalind Mau); (28) "Healing the World" (Brenda Conard); (29) "Affirming Diversity Within an Integrated Curriculum" (Ernest L. Boyer); (30) "Affirming Languages and Cultures" (Lourdes Diaz Soto); (31) "Democratizing Curriculum" (Ellen Swartz); (32) "A Passion for Multicultural Education" (Francisco A. Rios; David M. Whitehouse); (33) "Bridging the Gap" (Evelyn B. Kalibala); (34) "The Principles That Bind Us Together" (Diane Ravitch); (35) "Global Citizenship" (Josiah S. Tlou); (36) "Toward a Representative Teaching Force" (Kitty Kelly Epstein); (37) "A Better World for Holly" (Carlos E. Cortes); (38) "Human Rights in the Pluralistic Classroom" (Ricardo L.

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INSIGHTS DIVERSITY

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INSIGHTS ON DIVERSITY

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Celebrating DIVERSITY

Celebrating

Orlando, Florida • March 24-26, 1994

Committing to Diversity

One of the distinguishing features of American society is its commitment to individual human rights. This nation of immigrants has made respect for individuals and their right to live and work in unique ways part of the constitutional basis of our government. Our collective belief about the value of individual rights recognizes and affirms diversity in our society and manifests itself in protecting diverse political ideas, religious beliefs, lifestyles, and opinions. In recent years our political, social, and economic landscape has been marked by more visible diversity, as new groups find voice and courage to represent their beliefs—part of the continuing story of our democracy and its effort to become more inclusive.

Nowhere is that diversity more apparent than in our nation's schools. Here we find diverse opinions about the goals for schooling, outcomes for children, and the ways schools should be structured and funded. Here too we find diversity of opinion about what content is presented. But we find the greatest diversity among the children who come to school. California's educational system, which often experiences first what later occurs in the rest of the country, now commonly finds 12–15 languages spoken by students in its elementary schools and 15–20 languages spoken in some of its high schools. The mix of languages, ethnicities, cultures, and socioeconomic levels challenges educators daily in these settings.

Unfortunately, much of the history of the modern world documents efforts to eradicate diversity. Systematic elimination of groups and cultures, fierce repression of ideas, and totalitarian control of behavior all have been prominent features of the twentieth century. Yet diversity of people, ideas, and attitudes is not a weakness, as some would suggest. It is, instead, a great strength—our source of new ideas and new approaches to problems. Our diversity as a nation—and our diversity as an honor society—remains our greatest preparation to participate in the global economy and society of the twenty-first century. This diversity, however, will only be an asset when we all recognize it as a strength and embrace it as a virtue.

And so I proposed in 1992 that we celebrate diversity, our theme for this biennium. In our initiation into Kappa Delta Pi, each of us pledged to our first ideal, Fidelity to Humanity. Our initiation ceremony asserts our faith in the potential of each human being, as well as our commitment to equal opportunity. *Celebrating Diversity* affirms that commitment by recognizing that people's differences in background, thought, and action are strengths to be valued, not problems to be overcome.

What does the theme *Celebrating Diversity* mean for Kappa Delta Pi? The idea of celebrating suggests a festive air, one of joy and exuberance. Celebrating, however, means more than just recognizing and honoring, as important as that is. It means fostering, nurturing, supporting, and encouraging. It means taking an active role, leading as well as participating. Celebrating, defined broadly, inspires people to act, creating new initiatives and new projects. These are the goals I set at the beginning of the biennium for the past two years and onward to our future:

First, our society must become more ethnically and linguistically diverse. For example, chapters might create special programs to recruit underrepresented groups to teaching and, in so doing, recruit more diverse members for Kappa Delta Pi. Our society also needs to create new membership categories, particularly for candidates who come to teaching through nontraditional, alternative routes. Urban chapters could increase activities with inner-city schools and in other settings with children—foster homes, day-care centers, and community health clinics.

Because we are committed to scholarship, chapters might develop collaborative research projects with local school districts or with networks of other Kappa Delta Pi chapters, focusing on how teachers can effectively teach children who come from different cultural, ethnic, and linguistic backgrounds. Now chapters, in concert with our international headquarters, may organize student exchanges and teacher-to-teacher exchange programs, fostering greater awareness and understanding of the role culture plays in children's lives and the effect of culture on education. Our efforts

Diversity

this biennium in creating more international chapters increases opportunities for diversifying our membership and broadening our understanding of the human experience.

As our membership grows and changes, we must also provide tailored programs that respond to a specific need. For example, we are providing more support to first-year teachers through the New Teacher Institute, publications, high-quality regional conferences, and international exchange programs, particularly to assist them in learning to teach all children more effectively.

Above all, we must remember that chapters and chapter counselors who direct them, are the heart of our enterprise. While our chapters already provide enormous diversity in programs and projects, we must find new ways to provide support and to increase the exchange of ideas among chapters.

Kappa Delta Pi's initiation challenges each of us to make a difference, to contribute in substantive ways to the improvement of the human condition. A commitment to diversity—and with it a welcoming attitude toward change—answers that challenge.

▼ **George L. Mehaffy** is President of Kappa Delta Pi.

Michael P. Wolfe

Serving The Community By Serving Our Members

Kappa Delta Pi has been a model of diversity since its founding in 1911; thus, *Celebrating Diversity* has been an appropriate focus for the 1992–94 biennium. For 83 years, our Society has recognized high scholarship and excellence in education and involves worthy educators regardless of differences in gender, social class, age, race, educational level, interests, ideologies, and opinions. It is this diversity that strengthens the bonds of fellowship we share as Kadelpians.

The diversity of programs within our 460 chapters enables Kappa Delta Pi to celebrate its local and national influence on education. While this diversity within our membership and within chapter activities gives cause for celebration, we can strive for a greater impact in national and international arenas.

Our nation's schools have become more ethnically and culturally diverse and thus create special challenges for educators during the 90's. We must challenge the old paradigms to provide instruction for this diverse student population. During this biennium Kappa Delta Pi has served as a clearinghouse for examples of such productive school and classroom innovations.

After accessing our clearinghouse, Kadelpians hopefully will take informed leadership roles in their communities and schools, thereby accelerating local adoption of proven best practices dealing with the challenges of diversity. In these ways our Society can marshal the energy of our local chapters to impact school and communities throughout our international network.

▼ **Michael P. Wolfe** is Executive Director of Kappa Delta Pi.

Kappa Delta Pi Membership

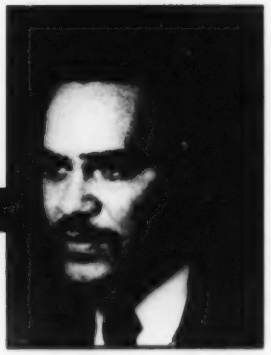
College/University Faculty/Advisors	3,325
Elementary Administrators	783
Elementary Teachers	10,781
Middle School Teachers	1,600
Secondary Administrators	565
Secondary Teachers	4,163
Graduate Students	4,656
Undergraduate Students	21,466
Retirees	983
Family Memberships	228
Lifetime Memberships	580
Laureates	49
National State Teachers of the Year	204
Golden Apple Winners	40
Honorary	7
Other Members	6,478
TOTAL MEMBERSHIP	**55,908**

as of February 28, 1994

INSIGHTS ON DIVERSITY

How Diversity Matters

Asa G. Hilliard, III



Asa G. Hilliard, III, is Fuller E. Callaway Professor of Urban Education at Georgia State University. He was co-founder of an annual national conference on infusion of African and African-American content in school curriculum.

It is popular to talk about diversity in education today. It is also reasonably certain that any two people who do so will mean different things. Diversity among human beings is actually the norm. Humans vary along all kinds of dimensions: race, class, culture, physical characteristics, language, gender, and so on. Even in societies that are thought to be homogenous, there is great diversity.

The question then is, What is the meaning of particular types of diversity for education? In the past few years, priority attention has been placed on race, class, gender, and culture, which includes language. Dialogue is loud and information is limited, as we consider these dimensions in the educational setting. Do these things matter to teachers and learners? If so, what should the response of educators be?

I distinguish in my own mind between things that are primarily political and those that are primarily professional. While the distinction may be somewhat artificial, I believe that it has some merit in analyzing educational issues. For example, I believe that "racial," socioeconomic, and gender diversity are meaningful in education mainly from a political perspective. I can think of no professional reason at all to have information about a person's "race." In the first place, the construct is unscientific and, in fact, unreal; in the second, classifying human beings racially, being an arbitrary activity, is really done for political purposes. For example, the ranking of racial groups according to educability is not done on a scientific basis, but its existence privileges the highest-ranked groups and operates to the extreme disadvantage of the lowest-ranked groups. Neither gender nor socioeconomic status explains issues associated with teaching and learning. It is not the gender of the child but the reaction to the gender of the child by those professionals who serve children that will tell us something about the limitations or facilitations within the learning environment.

If I had my way, all conversations about race, socioeconomic status, and gender equity in education would be treated as political discussions, and responses to political realities must be based upon the use of appropriate political strategies. Nothing is less likely to yield positive results in education than applying inappropriate strategies.

Culture is real. By culture, I mean the shared creativities and experience of groups of people. Most people are socialized into a primary culture. Some may actually be exposed in a meaningful way to more than one culture. Culture is learned; therefore, one's cultural repertoire can be expanded. Scientists who study culture—anthropologists—have ways of talking about culture that should inform the professional dialogue in education. Unfortunately, many educators discuss cultural diversity as if they have a professional understanding of it when in fact they do not. Like race, class, and gender, cultural issues in education may be more political than professional. It depends upon how particular cultures are perceived by members of powerful groups. A conscious or unconscious decision to limit the progress of a linguistic minority, such as a Mexican-American population, is really a political matter and not a pedagogical matter. On the other hand, cultural diversity can present professional issues for the educator. Most human beings are fully capable of accommodating cultural diversity, given the time to do so. In time, most people can "learn" any foreign culture; however, in the interim, the pedagogical issues that arise have largely to do with communication and rapport.

Cultural misunderstandings in education affect diagnostics, communication, and the degree to which it is possible to establish a level of comfort or a feeling of rapport. But such misunderstanding is not necessary. In my experience around the world, most cultures are quite forgiving. That is to say, to the sincere stranger they are very tolerant; in most cases, strangers are nurtured for a sufficiently long period of time to become culturally confident.

In my opinion, it is necessary that educators learn to distinguish clearly between those things that are pedagogical and those that are "political." Once they make this distinction, then they can respond appropriately to each.

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A Kappa Delta Pi Publication

A Prerequisite to Teaching Multiculturally

Mary Louise Gomez

Mary Louise Gomez is Assistant Professor in the Department of Curriculum and Instruction at the University of Wisconsin—Madison where she co-directs *Teach for Diversity*, a graduate teacher education program grounded in concerns of equity and social justice.

My father, Manuel Gomez, died last year. I never had a chance to say good-by; the brain tumor that stole his consciousness and his life was swift and silent. I am left with many memories and a perspective on my obligations as a teacher and teacher educator that I would not have were I someone else's daughter.

In my first memory of my father, I see a small candy and newspaper store in my Vermont hometown. It is a cold, blustery Sunday morning and my sister, Janie, and my father and I have gone to the store after church to buy a newspaper. Janie and I look longingly at the rows of candy provocatively placed by the cash register. We ask just for one piece, knowing that my father believes candy is "bad for your teeth" and that there is little money to spare at our house for treats. He shakes his head, "No." And we watch in disbelief as he turns to three other small children who also have been hungrily eyeing the display. He says, "Pick out a couple pieces. I'll buy it for you." The children, who are wearing only thin coats this winter morning—no hats or gloves or boots—are alone in the store. They grin, and silently select the pieces for which my father pays.

As we leave, Janie and I, puzzled by our father's behavior, ask why he bought candy for them and not for us. He explains about poverty and longing and what he saw as an obligation to care for others, in small ways, like buying the candy for raggedly dressed children, and in big ways, like working in his union for better wages for working-class people. I now believe that my father saw himself in those children. As a first-generation Hispanic-American and one of 11 children, he learned to speak English and to feel the pain of prejudice at school. Following his father's death, my father—still an adolescent—and his siblings became responsible for supporting themselves and their mother. Like the children in the candy store, they knew cold and longing.

This memory and others—my father's work in a food pantry, his advocacy of a subsidized daycare in our church, and his leadership in a national organization advocating better health care and other services for older people—offer me a perspective on "others"—people unlike me—and on my obligations to "others" that I would not have under different circumstances.

Many prospective teachers, however, do not share my perspectives on "others"—people of color, persons of low socioeconomic status, homosexuals, and non-English speakers—or my perspectives on our obligations to people both like and unlike ourselves.

I have found that the perspectives of teacher candidates (most of whom are white, middle-class, heterosexual, and monolingual in English) on "others" are often prejudicial. This seems to occur because many prospective teachers have few experiences with persons unlike themselves and often do not understand how or why people behave in alternate ways. While most future teachers are caring people, many have not been privileged with the lessons that my father taught me.

I believe that teachers have an obligation to be excellent instructors for all children, and that many teachers cannot do so until they alter their views of those whom they will teach. One of our first obligations to teacher candidates is to help them question and challenge the perspectives on "others" that they bring to teacher education. Through carefully selected and supervised field experiences, they can interact over time and across occasions with people different from themselves. Through reading, discussion, and enrollment in courses that paint an accurate portrait of our collective history and those who shaped and wrote it, we can help prospective teachers uncover, interrupt, and challenge their perspectives about "others." We can only prepare teachers of multicultural education when we help teacher candidates look carefully at themselves and consider how they think about and act toward people *like* and *unlike* themselves.

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INSIGHTS ON DIVERSITY

Multicultural Education is for Everyone!

Maureen Gillette

Maureen Gillette is Assistant Professor of Education at the College of St. Rose in Albany, New York, where she teaches graduate and undergraduate classes in social studies methods and multicultural education. Her research addresses reflective teaching and the implementation of multicultural practices in the elementary classroom.

The number of scholarly articles on multicultural education has been increasing dramatically over the past few years. The articles typically focus on females or on classrooms with students of varying races, social classes, ethnicity, or languages, while avoiding the necessity for providing white, middle-class students—especially males and English-only speakers—with a multicultural education. Multicultural education, however, is for *everyone!*

First, *all* students need to know how the history, contributions, and experiences of people—males and females—from all racial, ethnic, and socioeconomic backgrounds have influenced the development of the United States. Students must view historical and current events from multiple perspectives. Females and students of color can view the world through a lens other than that of the dominant culture. Males and white students, in turn, can learn about and analyze the history and current status of both dominant and dominated groups in the United States.

Second, *all* students should learn in an environment where personal connections are made between learners and curriculum that result in new ideas and experiences. Multicultural education should pervade all aspects of the curriculum. For example, literature should represent diverse authors and characters. Math problem-solving activities should be contextualized—such as graphing education, employment, and salary statistics by race and gender—so that students can apply personal experiences to problem solving as well as learn to view problems and solutions from the location of others. Students can learn to think critically and apply knowledge and skills to real problems.

Third, *all* students should learn in a manner that is compatible with their learning style. Multicultural education is about teaching methodology as well as curriculum. It is dangerous to make sweeping generalizations about how whole groups of students learn best. Good teachers use a variety of strategies to ensure that every student grasps the concepts that are being taught. When teachers vary teaching styles, all students learn in an environment that maximizes their learning potential while helping them to gain familiarity with, respect for, and competence in multiple modes of learning.

Fourth, *all* students in the United States should attain competence in reading, writing, and speaking in English as well as in a second language. The United States is one of the few industrialized nations where children do not begin learning a second language at an early age. Worse, some schools and teachers do not value or affirm a student's ability to communicate in another language or in a different style. Validating a student's use of a language other than English in the classroom—while simultaneously helping that student to gain competence in English—maintains, improves, and models respect for the student's home language. Students who are English-only speakers will also benefit. When teachers affirm the ability to communicate in a language other than English (including ASL), they foster bilingual competence and support the notion of multiple modes of communication.

Finally, *all* students need to learn in an environment that fosters diversity and equity. Teachers and principals should provide opportunities for students to participate in determining classroom and school policies and procedures. Students will learn that a person's qualifications for participation in the democratic process are not dependent on race, ethnicity, gender, social class, physical ability, or the ability to speak standard English.

Multicultural education is more than "good teaching." It requires teachers to look directly at their students and to view the elements of diversity as keys to determining teaching priorities and goals. Regardless of classroom demographics, multicultural education is for *everyone!*

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James Anderson

Intercultural Competencies

James Anderson recently became the Dean of Undergraduate Studies at North Carolina State University. Previously, he served as professor of psychology at Indiana University of Pennsylvania.

We need to be clear on our avowed purpose of multicultural education. Is it to teach events, ideas, beliefs, values, and activities associated with a particular tradition? the core values of American society? an appreciation of the diverse perspectives of our society's diverse peoples? Or a combination of these goals? Exposure to ethnicity and diversity does not, in and of itself, produce appreciation or enhance self-esteem and competencies. There seems to be an unstated assumption that exposure facilitates other skills. Such is not usually the case. Students who solely learn diversity-related facts still practice "balkanization" in their separate groups and espouse unicultural perspectives.

To present a multicultural curriculum, no matter how relevant, to diverse students without a structured plan to include intercultural competencies will ultimately dilute its desired effect. Competencies are not facts nor the simple art of assimilating facts. Competencies are how we manipulate, translate, act on, retool, buy into, and grow from our exposure to facts. Intercultural competencies can be thought of as "skills" in negotiating boundaries, which may be cultural, racial, intellectual, political.

Our goal in multiculturalizing the curriculum is to help students reach the "defining moment" when they move from attending to facts cognitively to a respect, appreciation, and willingness to embrace diversity rooted in equity.

How do we help students find that moment, that skill? First, we create a social climate that ensures effective social contact with multicultural exposure. The more diverse our student populations the more we need to assure that each person perceives equal status. A second way to help students is to make sure that multicultural exposure facilitates other cognitive skills. Our activities should assure that students reason, reflect, explore, articulate, and problem-solve. Thus, students simultaneously become global learners and effective learners.

Multicultural education should act as an injected virus that inoculates students against the debilitating consequences of a limited, monocultural curriculum. It should further strengthen their values, vision, and resolve, as they actively pursue genuine values associated with diversity and equity.

P. C. Wu

Opening One Door

P. C. Wu is ΚΔΠ member currently professor of Educational Leadership at the University of West Florida. He serves on the editorial board of the Journal of Staff Development and on the board of directors of the Association for Supervision and Curriculum Development.

I was fortunate enough to be born in the best country on the face of the earth. Growing up in Savannah was a wonderful experience for me—an opportunity to be completely assimilated. During my youth there were not many Asian Americans or Pacific Islanders in the United States, especially in the South. This rarity can best be described by an experience I had at Florida State University. After class, one of my professors slowly stated to me, "I know that this class will be difficult for you since everything is written and spoken in English." With the very best of intentions, the professor had assumed that, because of my Asian exterior, I had a poor grasp of the English language.

When teaching Asian Americans or Pacific Islanders, there are several things we teachers must know. First, the classification covers a large number of diverse groups, many with distinct languages of their own. Second, although some newsmagazine reports have recently alluded to Asian Americans and Pacific Islanders as the "model minority," this characterization creates resentment among other minorities in the United States and gives the erroneous impression that all is well. For example, the latest available data shows that more than one-third of Vietnamese, Cambodian, Hmong, and Laotian families in the United States live below the poverty line.

Teachers who work with Asian-American and Pacific-Islander students should know that they are struggling to undo the depiction of their community as the "invisible society." Asian Americans and Pacific Islanders are missing in the high-visibility fields of American society—athletics, entertainment, journalism, and politics.

Obviously, much remains to be done. You as an educator can do much to remedy the problems Asian Americans and Pacific Islanders experience in this country. Do not ever underestimate your power as an educator: your power to inspire, your power to make all of your students feel special, your power to make all of your students feel included, and, perhaps, most importantly, your power to plant hope.

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INSIGHTS ON DIVERSITY

Dimensions of Multicultural Education

James A. Banks

To effectively implement multicultural education in our classroom, we need to understand its dimensions. When many people think of multicultural education, they think only or primarily of content related to ethnic, racial, and cultural groups. Conceptualizing multicultural education exclusively this way causes teachers who cannot easily see how their content relates to ethnic or cultural issues to dismiss multicultural education as irrelevant to their disciplines. This is done frequently by secondary math and science teachers.

I have conceptualized the following five dimensions of multicultural education.

◆ At the level of *Content Integration,* we use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in our subject area or discipline. More opportunities exist obviously in the social studies and the language arts than in math and science.

◆ In the *Knowledge Construction* process, we help students to understand, investigate, and determine how implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it. For example, when studying Columbus's arrival in the Americas, we would help students to view the event from the perspective of the Arawak Indians, who were living in the Caribbean, as well as from the perspective of Columbus and his crew. Students can analyze the knowledge construction process in their science class by studying how racism has been perpetuated by genetic theories of intelligence, Darwinism, and eugenics.

◆ In the *Prejudice Reduction* dimension, we help students to develop more positive attitudes toward different racial and ethnic groups. Research indicates that most young children come to school with negative racial attitudes that mirror those of adults. It also indicates that we can help students to develop more positive racial attitudes by including positive images of ethnic and racial groups in teaching materials, by involving children in vicarious experiences with different racial and ethnic groups, and by placing children from different racial and ethnic groups in cooperative learning activities.

◆ *Equity Pedagogy* exists when we modify our teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups. This includes using a variety of teaching styles and approaches that are consistent with the wide range of learning styles within various cultural and ethnic groups, being demanding but highly personalized when working with students such as Native American and Inuit students, and using cooperative learning techniques in math and science instruction to enhance the academic achievement of students of color. Regardless of our subject area, we can analyze our teaching procedures and styles to determine the extent to which they reflect multicultural issues and concerns.

Multicultural Dimensions

- **Empowerment**
- **Equity pedagogy**
- **Prejudice reduction**
- **Knowledge construction**
- **Content integration**

◆ *Empowerment* within the school culture and social structure promotes gender, racial, and social-class equality. To implement this dimension, all members of the professional and support staff must participate in examining and restructuring the culture and organization of the school. A teacher cannot implement this dimension alone but must work collaborately with the principal and with other teachers to create a school culture empowering to all groups of students. We need to examine and reform grouping and labeling practices, sports participation, disproportionality in achievement, disproportionality in enrollment in gifted and special education programs, and the interaction of staff and students across ethnic and racial lines.

Multicultural education incorporates the idea that all students, regardless of their social-class, racial, ethnic, or gender characteristics, should have an equal opportunity to learn. We should carefully examine our own racial and ethnic attitudes—as well as the culture and structure of our classroom and school— to determine which dimensions of multicultural education are being implemented in our school. Multicultural education requires that each dimension be implemented successfully and continually.

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Characterizing Ethnic Groups in the Curriculum

Carmen Montecinos

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A key component of multicultural education is the design of curricular content and pedagogy that depicts the experiences, perspectives, contributions, and aspirations of various ethnic groups. Far too often, our curricular choices, for example, in selecting literature, result in depictions in which fellow members of a particular ethnic group cannot recognize themselves. This tends to happen when our curricular choices are guided by only one dimension of a group's cultural life, that is, ethnically based characterizations. For example, when we base curricular choices on an assertion such as, "Mexican-American children have X learning style preferences," we risk excluding the Mexican-American children who do not "fit" that description.

Ethnically based characterizations can be helpful in that they provide a point of departure for developing inclusive teaching practices. They are, however, insufficient because they provide narrow representations of a group's cultural life. First, ethnically based characterizations are narrow because they do not illuminate concrete differences that exist within an ethnic group. Although ethnicity can be a significant marker of who we are, other factors, i.e., gender and socioeconomic status, also shape our lives. Additional sources of diversity stem from the fact that in multicultural societies people have the opportunity to learn and adopt cultural norms that come from groups other than their own. Within an ethnic group one can find a wide range of social orientations—from those of students who are growing up in neighborhoods in which they are the only Mexican-American family to the orientations of students who are growing up in predominantly Mexican-American neighborhoods; from the orientations of middle-class African-Americans to those of working-class status, and so on.

Curricular choices must account for differences and similarities among people who share a common ethnicity but differ in other dimensions. To be inclusive, teachers must be aware of children who are acknowledged or neglected by any given ethnically based characterization.

Second, ethnically based descriptions are narrow because they do not illuminate how a group's cultural life is influenced by cross-cultural encounters that occur in a wider social context. In other words, a teacher may note similarities in the child-rearing practices among Hmong-Americans and should consider how Hmong-Americans are treated by the wider community in which they live. Addressing this relational dimension of cultural life involves curricular choices that depict an ethnic group in terms of the social practices that influence their individual and collective identities, i. e., racism, sexism, and so on.

Take, for instance, the disparities in the educational attainment of various ethnic groups in the United States. These differences cannot be traced solely to ethnically based behavioral patterns, that is, what a child learns at home. Rather, they need to be traced to the nature of the interactions between the cultural programs advocated in the schools (institutional context) and the cultural understandings that students from these various racial or ethnic groups bring to school. Put differently, knowing that a child has learned a certain value or belief from his or her home culture, by itself, will not foster equity. Equity requires curricular choices that combat racism, sexism, and other forms of hierarchical and oppressive social relations.

To be inclusive, teachers must look beyond accuracy in selecting literature for classroom use and examine each story to determine: What segment(s) of an ethnic community is represented in the story—e.g., rural, urban? Are there any children from that ethnic group in the classroom who may not see themselves in that story? What is the nature of the cross-cultural interactions portrayed—e.g., who helps whom? What is the nature of the within-group interactions portrayed—e.g., are girls being rescued by boys? Only by examining these issues can one overcome the constraints of ethnically based descriptions.

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The Needs of Our New Teachers

Gloria Ladson-Billings

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Recently I was a guest lecturer in two social studies methods classes. In each class I asked the undergraduate students to define multicultural education. Students in both classes gave well-formed, intelligent definitions that indicated their familiarity with the basic tenets of multicultural education. Responses included notions of "inclusive curricula," "teaching from multiple perspectives," "respecting the students' backgrounds and cultures," and "celebrating diversity."

However, as we began our discussion, it was clear that the students lacked basic knowledge and understanding about the history and cultures of the diverse peoples who make up the United States and the rest of the world. In frustration, one of the students remarked, "We know what we ought to do, but where are we supposed to get the information to help us do it?" Although she may not have intended it, the student's question was an indictment of undergraduate education generally and teacher education specifically. In our rush to advocate multicultural education in kindergarten through twelfth-grade classrooms, are we forgetting that the college and professional preparation of those who would be teachers is likely to have been monocultural, single perspective, and uncritical?

I have suggested in previous writings that too many prospective teachers are "multiculturally illiterate." I use this term to describe those preservice teaching students who are unable "to be conversant with basic ideas, issues, personalities, and events that reflect perspectives and experiences of people other than white, middle-class males." For example, when discussing World War II, students typically have some knowledge of the military and political events but fail to understand how different groups of people were impacted by the war. The idea that women, African Americans, Mexican nationals, Navaho Indians, and Japanese Americans had varied experiences that impact who and how they are in today's world was something that students had not considered.

The students' educational gaps, particularly in history and social sciences, suggest that at least one aspect of multicultural education is remedial. Instead of discussing teaching strategies and techniques, multicultura teacher educators are faced with the problem of providing prerequisite knowledge and understandings for their students. In my classes, I have been able to do this via timely films and videotapes such as the PBS Series, "Eyes on the Prize," and literature that describes the experiences and world views of diverse peoples. Teacher educators must remediate prospective teachers in multicultural knowledge so that these new teachers can plan and implement creative and innovative teaching strategies.

Can we expect a teacher to select and read "multicultural literature" without background knowledge of the cultures depicted? Much of the traditional literature is based on myth and legend. How does a teacher—without a broader understanding of history and cultures—respond to the "whys" and "hows" that students are likely to raise during the reading of the stories?

Just as school and teacher reformers are demanding that teachers develop more and better subject matter knowledge in math and science, multicultural educators also must go on record as supporting more and better multicultural subject matter knowledge. We cannot be satisfied with rhetoric and strategies. Operating only on the levels of slogans and processes renders multicultural education weak and ineffective—vulnerable to the charge that it lacks intellectual rigor and serves merely to appease diverse "others." Classroom teachers—new and old—are hungry for substantive curricula that challenge their intellect and provoke their thinking so that they may do the same with their students. Courses that involve social history, social science controversies, knowledge construction, history and philosophy of intellectual movements all provide students with a lens through which to examine alternate perspectives.

Finally, I think this issue begs the question, Whose responsibility is it to address the multicultural needs of teachers? Without a doubt, multicultural teacher educators have responsibilities for advocacy and action. We need to advocate more and better undergraduate liberal arts preparation in history and ethnic, women's, and cultural studies. We need to act in our college and university departments to provide stimulating, substantive courses that begin to fill in those knowledge gaps that our students demonstrate. In the spirit of equal education, we need to meet our students "where they are."

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The Many Ways of Being Human

M. Eugene Gilliom

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An increasingly obvious and significant fact of life is that we live in a nation and in a world comprised of a multitude of cultures and characterized by diversity. Cultural pluralism, of course, is not a new phenomenon in the United States. From the beginning of our nation's history, the fabric of American life has been woven from the threads of a rich variety of cultures and subcultures. Although a unique American way of life has emerged from this mix, the various cultures contributing to the makeup of the dominant "American" culture continue to exist and to thrive. We continue today to be a highly pluralistic society. What *is* new is the extent to which cultural pride has grown in our society in recent years and the degree to which cultures have been thrown into proximity with one another.

To a greater degree than ever before, the lives of average citizens are influenced by our growing cross-cultural linkages. All too often, however, our interactions with persons of cultures other than our own have been characterized by a "we/they" attitude. "We" are at the center of the universe. "They"

> A man bleeds, suffers, despairs not as an American or a Russian or a Chinese, but in his innermost being as a member of a single human race.
>
> —Adlai Stevenson

live on the fringes of our world and our consciousness. "We" live perfectly normal and rational lives. "They" exhibit peculiar customs and baffling beliefs. "We" are guided by high-minded ideals and motives. "They" worship strange deities and are saddled by outdated and suspicious institutions. "We" thank God that we are not like them. "They" would give virtually anything to be like us.

Rather than perpetuating this kind of cultural myopia, it is a responsibility of the schools to introduce students to cultures other than their own and to cultivate a respect for all people, regardless of their differences. To recognize cultural pluralism is to acknowledge that no group lives in isolation and to understand that members of all cultures influence and are influenced by others. Accepting cultural pluralism as a positive force in American life is reaffirming a commitment to democratic values.

For years educators perceived schools as a melting pot whose primary function was to blend cultural differences so that all citizens would be assimilated into the dominant culture, largely characterized by white, Anglo-Saxon, Protestant values. Although the melting-pot approach might have served the country well when masses of immigrants were struggling to enter the mainstream of American life, educators have increasingly come to value the richness of cultural pluralism and to realize that a person can be a responsible member of the broader society.

and at the same time feel pride in one's unique cultural heritage. The rapid expansion of multicultural education in recent years affirms this fundamental belief in the uniqueness and value of individuals and cultures, and it grows out of a commitment to eliminate divisive forms of discrimination.

Some basic assumptions underlying the multicultural movement are that no culture has a corner on truth and wisdom and that no single view of the world is universally shared. Rather, the movement recognizes that all cultures possess unique value systems, distinctive frames of reference, different modes of thought and action, and diverse world views. It is the recognition and acceptance of these realities—an acceptance of the fact that there are many ways of being human—that is the cornerstone of multicultural education. Students who develop an understanding of and an appreciation for these differences are well on their way to developing a commitment to democratic processes and humanistic ideals. If students are to accept and prize cultural pluralism, they must be immersed in a school environment that radiates diversity, with opportunities at every turn to deal with human concerns from multicultural perspectives.

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Understanding Ethnicity

Wilma S. Longstreet

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I recently came across a newspaper article about American Indians who, through conversion or intermarriage, were also Jewish. The commingling of Jewish and Indian captures the imagination. On the one hand, comic musings pop up irreverently even in the most respectful of minds—for instance, lox and bagels being sold on roadside stands along the Navajo Reservation or the rabbi's yarmulke decorated with chieftain feathers, turquoise, and silver. On the other hand, we realize both Jews and Indians have the deprivation of homeland and the indescribable pain of holocaust deeply embedded in their heritage. In diversity, there is so much they can share and give to each other.

Beyond diversity, however, is the realization that there is a small, quite unique minority group unlikely to be recognized in the political arena, but most certainly involved in the development of a new, albeit possibly temporary, ethnicity. Children growing up in this Indian-Jewish-American environment will acquire, at the earliest stages of their development, cultural ways of behaving unique to their small group and, on the whole, ignored by all our public institutions. These sets of unique cultural behaviors, learned by very young children long before they are able to judge the quality or desirability of what they are learning, are at the heart of what may be thought of as the ethnic component of their lifelong cultural development. The ethnicity of the Indian-Jewish-Americans will be as deeply embedded in the children as though their heritage had survived centuries. Indeed, the children themselves at age two, four, or six, while absorbing as though by osmosis their ethnic behaviors, will hardly be aware of the oddness associated with their cultural situations.

I see a parallel between these Indian-Jewish-Americans and many of the children growing up in our cities today. A neighborhood might be comprised of several city blocks surrounding a small commercial area of stores, banks, and the like. One block might be dominated by a few Vietnamese families, another by blacks who have lived in the area for multiple generations, and still another by Mexican-Americans who have settled away from the migratory stream. Inevitably, the children of these diverse populations mingle in the streets, the commercial area, and the school. The children are young, and they play and communicate with each other as best they can. A dialect of the area grows up as does a code of acceptable behavior. At three, four, and five years of age, the children acquire not only the ethnicity of their heritage but that of their neighborhood as well. This "neighborhood" ethnicity is no doubt a temporary one to be lost in a generation or two as the composition of the neighborhood changes. But the children do not know this, and they internalize the cultural ways of their neighborhood much as they do the ethnicity of their heritage. While the ethnicity of their heritage may be superficially studied, especially if they belong to a politically recognized minority, their neighborhood ethnicity will most certainly be ignored.

> . . . for education it is more important for teachers to know that the experience of Mexican-Americans is primarily rural while that of Puerto Rican-Americans is primarily urban.

The cultural behaviors that youngsters acquire in their very earliest and easily influenced years inevitably affect how they learn, how they perceive teachers, how they view the proper relationship of family to schooling, and how willing they are to open up to and share with others in a public arena full of disparate backgrounds and seemingly irrelevant demands. In

the 40 years since *Brown vs. Board of Education of Topeka, Kansas,* was heard by the Supreme Court, we have made little progress toward increasing our intellectual understanding of ethnic diversity and its role in our pluralistic society. Politically, we have been involved primarily in redressing the wrongs of the past as well as in creating a more equitable environment for the present. Most of our efforts have been directed toward large umbrella groupings. For instance, the United States Census Bureau and the Departments of Commerce and Education collect vast amounts of statistical data according to such categories as Hispanic, black, Oriental, and Caucasian. These "megagroupings" work in favor of the various ethnic minorities included under each of the categories by increasing the size of their voting block and, hence, the political power available to sustain a particular point of view. However, in terms of education, they are a hindrance. While they often reflect widely shared traits such as skin color and language spoken, megagroupings do not help educators to understand how students of different ethnic backgrounds may behave differently in an educational setting because of their heritage and the neighborhoods in which they grow up. They tell us very little indeed about diversity or what we can do in our various public arenas to accommodate often significant ethnic differences.

As a start, we need to escape the pervasive influence of our federal government's megagroupings. It may be politically expedient to use categories such as Hispanic and Oriental, but for education it is more important for teachers to know that the experience of Mexican-Americans is primarily rural while that of Puerto Rican-Americans is primarily urban. It matters that among the 28 million (plus or minus) American blacks, there are vastly different ethnic groups, such as the Creoles of Color in New Orleans and the Gullah Blacks of the Carolina Sea Islands. Anyone having any familiarity with the Japanese and Vietnamese living in the United States knows there are profound differences in their heritage, background,

> The time has come to set politics aside and study our diversity with the scholarship it merits.

and, yes, their typical approach to classroom instruction. It is also important for teachers to realize that small neighborhoods comprised of vastly different cultural groups develop their own unique cultural modes and that children absorb these in deeply ethnic ways.

At the crux of America's diversity is a pluralism of ethnicities that range from those of our heritage to the temporary structures of neighborhoods in transition. Increasing understanding of these vastly complex systems is a challenge of monumental proportions. It is a challenge that we need to confront not only for the sake of improving the delivery of education to children, but also so that we can better understand the nature of the pluralism that currently dominates all aspects of American society.

Though we are several decades into our efforts to develop multicultural education for a pluralistic society, we remain uncertain and often in significant disagreement about the meanings we attach to the terms of our discourse, and the goals we hope to achieve. While politics may be an inevitable component in the development of multicultural education, the time has come to diminish its role in favor of developing a theoretical framework sufficiently powerful to sustain coherence and consistency in our research and in our public discourse about pluralism and multiculturalism. We need to know more clearly and with more evidence how ethnic development affects our way of thinking. What, if any, impact does ethnic membership have on our motivation for learning? Is there a relationship between our ethnic background and our willingness to read? Is multiculturalism in a pluralistic society such as ours different from the multiculturalism that increasingly characterizes our global relationships? The processes involved in becoming ethnic have hardly been studied though they are at the very heart of multiculturalism and how we relate to each other. The time has come to set politics aside and study our diversity with the scholarship it merits.

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Dissension in Perspective

Geneva Gay

There is much more consensus and far less confusion among advocates of multicultural education than is often claimed. What some educators see as widespread dissension in the field is more a difference in expression and frame of reference than in text and substance. This difference is due largely to the gap between theory and practice, the knowledge and application levels of practitioners and scholars, and the orientations of cultural diversity proponents to their particular disciplines.

Multicultural education is an eclectic field that draws from many disciplines and areas of specialization in education, social and behavioral sciences, and the humanities to construct its philosophy, content theory, visions, and methodologies. To expect that practitioners and scholars, novices and experts, educationists and social scientists will or should speak in a single, unified voice among themselves or even within their own ranks (as many critics and skeptics demand) is ludicrous. Naturally, disciplinary perspectives and other frames of reference, such as race, ethnicity, gender, social class, etc., influence how advocates use the language, what priorities they emphasize, and what pedagogical strategies they endorse. But when the substance of multicultural thought and action is examined and allowances are made for the effects these have on how arguments are framed and articulated, a high degree of consensus and clarity is readily apparent.

Practitioners and scholars often are not at the same levels of development and involvement in multicultural education. Many school-based practices focus repeatedly on the introduction to and awareness of cultural diversity and rarely incorporate the comprehensiveness, complexity, and sophistication that are advocated by multicultural scholars. School-based practitioners tend to:

- include only racial minorities or gender issues in multicultural education initiatives.
- locate their innovations primarily in social studies and language arts.
- assume that multicultural education is necessary only when racial confrontations occur.
- equate multicultural education with festivals, foods, and celebrations.

Although these approaches are less than desirable by theoretical standards, they do indicate consensus among multicultural education school practices.

By comparison, the continuous involvement of leading scholars in multicultural education has led to the steady evolution of theoretical thinking and, over time, the emergence of some key points of agreement. Individuals who have been working in the field for many years, such as James A. Banks, Christine Bennett, Carl A. Grant, Carlos Ovando, and Barbara Sizemore, agree that multicultural education:

- involves the celebration of both a national common culture within the United States and the variety of cultural groups within this country.
- requires systemic, systematic, and holistic school reform.
- is for all students, subjects, and school settings.
- is a liberating, reconstructive, and transformative force.
- is a conduit or means for helping schools and society operationalize their fundamental values, such as equality, justice, fairness, and educational excellence for all students.

In characterizing multicultural education from their varied vantage points, proponents are not necessarily contentious. They are modeling a **critical principle of the field—that** is, **expressing multiple perspectives** about **common human issues, experiences,** and **concerns.**

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To Dialogue about Differences Requires Special Skills

Wanda S. Fox

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A key tenet of multicultural education is that diversity is a positive attribute of our society and world. Providing educational equity for all students and strengthening multicultural perspectives throughout the curriculum are often cited as major goals (e.g., Banks 1994[1]; Bennett 1990[2]). Proponents of multicultural education believe that a culturally pluralistic society is the ideal one in which common values are upheld while various cultural styles are respected and maintained. Proponents of multicultural education sometimes discuss this in terms of *e pluribus unum*. They recognize the ongoing presence of "pluribus" while advocating that individuals from all facets of society be given a voice in determining how the "unum" is framed.

Such discussion and mutual construction of "unum" requires that we listen to and talk with people with whom we disagree. Problems arise when groups and individuals disagree, since the tendency is to overstate and polarize issues rather than seek commonalities and potential areas of agreement.

If we are to build and strengthen a pluralistic society, we must develop skills for disagreeing. Balanced dialogue among diverse individuals is critical, and it requires that we move to the borderlands of our own cultural experiences in order to identify common ground. In our search, we will find areas where we can compromise, and others where we simply cannot agree. Reconciling differences takes time, and one must hold a firm belief that the people to whom we are listening have a right to be heard and something valuable to add. Creating a new mosaic requires a commitment to the process of democracy, as aptly described by Sheldon Wolin (in Moyers 1989, 101–3[3]):

> *Democracy involves listening to a lot of discordant voices and disparate interests and conflicting points of view. . . . Democracy really does come down to people trying to cooperate, to make common decisions in contexts where there's great diversity and strong conflict. The problem is not to come to the most rationally justifiable decision. . . . It's a problem of trying to come to a decision in which there are conflicting legitimate claims.*

Our plurality as a nation is growing, as is our interdependence with the rest of the world. If we are going to achieve any kind of unity or enjoy the benefits of diversity, we cannot abruptly dismiss individuals and groups because their viewpoints are different from ours. Overcoming this tendency is not easy, since human beings have been socialized into particular and ethnocentric ways of communicating, living, and believing.

This absorption in our own cultural patterns and values is central to our identity and self-worth. Yet, these very patterns can cause us to be rigid and unyielding rather than receptive and willing to listen and learn. Dialogue with individuals different from ourselves requires that we move beyond our ethnocentricity. We must purposefully seek a variety of viewpoints, attempt to see things through another person's eyes, and try to identify, perhaps even create, areas in which we can agree.

Multicultural education has an important role to play in helping us find this common ground. It is critical that teachers, and in turn students, search out multiple historical and contemporary perspectives in order to develop respect and appreciation for, and the ability to work with, individuals who address life issues in various ways.

This commitment to communicate in the midst of diversity is an approach to multicultural education that integrates critical thinking, ethics and character education, and conflict resolution. It involves cognitive and affective domains of learning and necessitates a variety of teaching and learning styles. It gives a wider, more fully representative voice to shaping our society, which will strengthen our unity even as we provide opportunities for reasonable people to disagree, helping them develop skills to do so productively.

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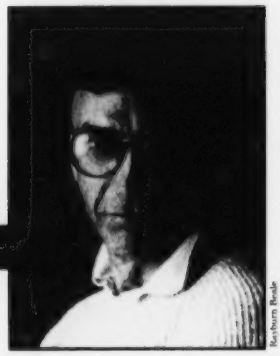
[1]Banks, J. A. 1994. *An introduction to multicultural education*. Boston: Allyn and Bacon.

[2]Bennett, C. I. 1990. *Comprehensive multicultural education*. Boston: Allyn and Bacon.

[3]Moyers, B. 1989. *A world of ideas*. New York: Doubleday.

When Making a Difference Makes No Difference

Ronald E. Butchart



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Educators who have adopted the language of diversity and multiculturalism care deeply about children and about the future of their world. They are sincere, decent, dedicated people. They "want to make a difference," to borrow from their own imprecise aspirations.

But efforts to make a difference will make no difference *if our concern is the construction of a world more innocent of racism, sexism, and classism and if our hope is for the nurture of a society less inclined toward inequality, intolerance, and indignity*. Democratic tradition holds that such goals can be achieved collectively and collaboratively. That, in turn, however, requires more than a tolerant, culturally sensitive population—many forms of autocratic and oligarchic power might find such a population perfectly acceptable. A democratic society committed to maximizing human dignity and community needs much more. Among the skills that must be shared by all is the essential skill of social and political analysis. The physician cannot begin to cure the patient without a profound understanding of the body, a careful analysis of the malady, and a clear vision of wellness. In the same way, people cannot begin to build a healthier community without analogous intellectual labor encompassing society, the sources of its pathologies, and a carefully articulated notion of its goals.

Yet there is little within multicultural education to this point that educates toward such skills for democratic life and, hence, little that will make a difference. Despite burdening teachers with still more curricular minutiae to accommodate in an already crowded day and regardless of efforts to shame students into abandoning overt or subtle prejudice, the fundamental causes of oppression remain unexamined in most multicultural classrooms. In spite of attention to learning styles and pleas for pedagogical responsiveness, in spite of efforts to banish the more egregious habits of instructional bad faith—labeling and tracking in all their disguises—the wellsprings of contempt that lie at the heart of intolerance are seldom investigated in multicultural curricula. Democracy is not tolerance and compassion, though it requires those things. Democracy is acting intelligently and ethically upon the world.

All of the changes advocated by multicultural education are good. They are sound. They are pedagogically and ethically defensible. All hold promise of making schools gentler places for children's spirits. Making schools gentler places, however—like making a kinder, gentler America—is unlikely to make a difference. For celebrating cultures, reducing bigotry, teaching equitably, or devising fairer institutional structures, important though they are, deal only with the epiphenomena of justice. They do not alter the distribution of power and privilege nor lead to the conditions necessary for that alteration. Nor do they provide children with the intellectual tools or the social and moral perspectives needed to critique power. Multicultural education speaks to institutional fairness. It is silent, however, about how future citizens might begin to confront intellectually and spiritually the problems of power or power's wayward offspring: inequality, intolerance, and indignity.

Indeed, Anglocentric and Eurocentric classrooms in elite schools are currently more likely to provide requisite skills and commitments for social change than multicultural classrooms in the rest of our schools. The problem is that students in these elite classrooms learn to construct and sustain a world that perpetuates the privileges they already hold.

Thus, making a difference will make no real difference. Constructing a more just, loving, and humane world requires more than feeling good about others or about one's self. It requires a critical understanding of the problems to be overcome and a clear vision of what might be. It requires ethical courage, moral competence, spiritual insight, and intellectual excellence. Every child is capable of mastering those requisites. They will not do so, however, unless their schooling is explicitly designed toward such mastery.

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Pamela L. Tiedt

Embracing Multicultural Teaching

Pamela L. Tiedt is a linguist and literacy educator who teaches composition and reading courses at the University of California—Berkeley.

Teachers today face a challenge of extraordinary dimensions because their students are amazingly diverse. We hear 10-20 languages spoken in one school, meet families in the United States only a short time, know parents who are involved with their child's education, and parents who are absent or overwhelmed by other concerns.

To address this challenge effectively, multicultural teaching must be an integral part of the total school program; it must permeate all instruction and all content areas.

According to Tiedt and Tiedt in *Multicultural Teaching* (Allyn and Bacon, 1990), the following are representative research-based principles of effective teaching that also support multicultural objectives.

▼ Teaching is not "telling." If learning is to take place, the learner must be actively engaged in making inquiries to construct his or her own meaning. For example, students might report on stereotyping in their favorite television programs.

▼ Learning is more than memorizing facts. Broad thematic studies of groups in the United States enable students to learn facts about them and value their contributions.

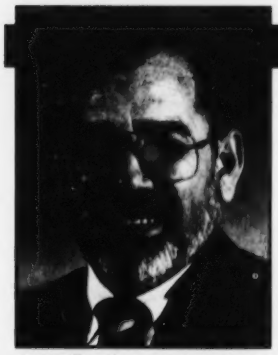
▼ All students come to school with a vast store of knowledge, which we should relate to new concepts. A study of families around the world might begin with children sharing what they know about families.

▼ Teachers who respect students select methods that treat them fairly. Through portfolio assessment, for example, students are encouraged to focus on their own individual growth and accomplishments rather than measuring themselves against the achievements of others.

The kind of teaching that will best meet the needs of our diverse student populations is simply the most effective teaching. Embracing multicultural teaching is less about designing new courses or throwing out old textbooks and more about how we teach and how students learn. All students need multicultural teaching and will benefit from the best teaching we can provide.

Jesus Garcia

From a Global Perspective



Jesus Garcia is an Associate Professor in the Department of Curriculum and Instruction at Indiana University, Bloomington, where he is Coordinator of Social Studies Education.

By the 1980s, multiculturalism evolved into a movement with two general purposes: to enhance the academic performance of minority students and other learners who have historically performed poorly in school and to examine the experiences of particular individuals and groups and their shared interests and relationships within a global context.

The key to any university education department realizing these goals is a faculty knowledgeable of the history of multicultural education, and preservice teachers who are not only aware of the public-school experiences of minorities but also sensitive to the concepts of diversity and accepting of the principles and practices of multiculturalism. Unfortunately, there is much evidence to suggest that many practicing and preservice teachers are not prepared to accomplish these goals.

Certainly teacher educators in multicultural education need to remain centered on the needs of minorities and other groups. However, equally important is multicultural education from a global perspective. We must examine those concepts—for example, culture, subcultures, diversity, minority/majority, acculturation, assimilation, racism, sexism—that help students examine the human experience from multiple perspectives.

Advocates for multicultural education must lead the educational community in the right direction. They can encourage schools of education to collaborate with metropolitan schools in increasing academic success among all learners in metropolitan schools. Encouraging more culturally diverse learners into entering college would ensure a higher level of diversity among students choosing teaching as a career, enrolling in graduate school, and seeking degrees. The overall goal of such practices would be to increase intellectual diversity among the nation's teacher force and schools of education.

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Expanding the School Community

Ceola Ross Baber

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As school improvement agendas move from "reform" to "transform" mode, educational transformers are proposing multidimensional, holistic approaches to solving our critical problems. One of our most critical problems is students; that is, providing equal opportunities for each student to learn and develop into a healthy and whole person.

Research on learning affirms that learning is a process of constructing meaning. The construction of meaning (and consequently learning) cannot take place in a fragmented fashion—it calls for a holistic approach. Holistic education is concerned with the development of the total person, emphasizing the mutually inclusive importance of the affective and cognitive domains while stressing human values and dignity. Realization of educational equity and excellence for all students is one of the most serious challenges educators face as we move into the twenty-first century. If we are to meet this challenge, we must not only reclaim the holistic tradition but also constitutionalize it as we expand the school community in the celebration of diversity.

Last year a University of North Carolina at Greensboro (UNCG) colleague and I started a collaborative project with Eastside, a local elementary school. Eastside serves students from Native American, Mexican-American, Anglo-American, and African-American heritages. The school's ethnic ratio is 92 percent minority students and 8 percent Anglo-American; the ethnic minority student population is predominantly African-American. Ninety-seven percent of Eastside's student population receives free or reduced lunches, which qualified the school as a schoolwide Chapter 1 project. The UNCG project team members include two teacher educators, a human development professional, a leadership expert, and a curriculum and instruction graduate student. The Eastside team members include the principal, the third- and fourth-grade teachers and their aides, the media specialist, and the home-school coordinators. It is a truly collaborative partnership that is generating feelings of mutual respect, renewed commitment, and re-energized hope.

The collaborative project last year focused on the development and implementation of a multicultural unit, "Celebrating Our Heroes and Sheroes." During the collaborative development and implementation activities, we found that teaching to and about diversity does increase student achievement motivation. Students' beliefs about their abilities to succeed in school and attitudes about their schoolwork became more positive. We also found that collaborative curriculum and professional development change teachers' thinking about content and pedagogy. Most importantly, our activities last year showed us that articulation among the home, school, and community experiences of the students was a key ingredient in student achievement. In other words, when we expanded the school community in celebration of diversity, we increased and reinforced opportunities for students and teachers to experience success.

This year the UNCG-Eastside Collaborative School Improvement Project is attempting to institutionalize the holistic tradition by way of linking the home, school, and community together in a proactive way. We are working with the administrators, teachers, aides and other support staff, and parents in the development and implementation of multicultural resource units and appropriate teaching strategies. We are looking at how multiple variables affect the achievement motivation of the students. These multiple variables include (a) in-class instruction and content; (b) out-of-class instruction and content (i.e., media center activities); (c) extracurricular activities; such as tutorial services and field trips; (d) parental involvement; (e) socialization processes; and (f) school-community relations. Our activities include site-based planning sessions with the staff and parents; focused workshops on unit development, mindful learning, literacy, cross-cultural socialization processes, and parental involvement; and other professional development activities such as collaborative presentations at national conferences.

The collaboration is transforming Eastside School as well as components of teacher **education at** UNCG. We are indeed **expanding** the school community in **celebration** of diversity.

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Europe in the Pacific

John Passmore

John Passmore, Professor Emeritus of Philosophy in the History of Ideas Unit at the Australian National University, is the author of *A Hundred Years of Philosophy*, *The Perfectibility of Man*, and *Serious Art*. Last year he was appointed a Companion of the Order of Australia.

Editor's Note: *In Australia there has been widespread discussion of the pertinence of 'multiculturalism' to schooling and to Australian cultural life more broadly. Here, as in the United States, a multicultural lobby has demanded that the school curriculum represent more fully the interests of particular ethnic groups in the community. Recently, in this context, Prime Minister Paul Keating announced that Australia is a part of Asia.*

Among those who have analysed the underlying considerations affecting policies adopted on these issues is the eminent philosopher John Passmore. Over a distinguished teaching career, Professor Passmore has lectured extensively in Japan and other overseas countries.

The following is taken from a longer article published in the September 1992 Quadrant. *It is intended, here, as an introduction to important facets of Australia's cultural life, and their implicit connection with the content of courses in schools and universities.*

If in some ways one does not think of the last 50 years as being particularly creative, in one respect the period has certainly excelled—in the creation of new pejorative expressions. Sexism, racism, elitism, ageism, speciesism—you will not find any of these in dictionaries published before the Second World War. Unlike the traditional deadly sins, they all end in "ism," which suggests that they represent intellectual positions —parallel to scepticism, idealism, rationalism—but at the same time they have an ethical force, claiming that those whom they are directed against are not only in error but are actively wicked. The latest word to join this select group is "Eurocentrism," with its cognate "Eurocentric." It has not yet found a place in the *Oxford Dictionary of New Words*, but it has certainly been freely circulating as a new form of vituperation in Australia.

It is, however, quite erroneous as a description of the Australian attitudes that have until quite recently prevailed. Britocentric, yes, but Eurocentric, certainly not. In fact we have paid far too little attention to Europe. The extremer Australian nationalists would have us contemplate nothing but our own navel or, a little more broadly, our stomach, which, we are told, relies for its future sustenance on our taking ourselves to be a part of Asia. But if we shift our eyes from the navel where our umbilical cord was cut to the breasts that gave us sustenance, we shall soon see that these were, and largely continue to be, European.

Every European country has problems and opportunities that arise from its geographical position—as, let us say, Germany in relation to Poland, Greece in relation to Turkey, France in relation to North Africa. Sometimes, indeed, these problems are in relation to Asia, of which, from a geographical standpoint, Europe is only a vast peninsula. Before we decide to regard ourselves as a part of Asia on account of our proximity, we should remember that most parts of Europe are much closer to large areas of Asia than we are to any part of Asia except Indonesia. Unlike us, Europeans can send goods to Asia by rail or truck—in the case of Turkey simply by crossing a bridge.

Against the view that we should think of ourselves as a European country, the objection will certainly be raised that we now have a considerable Asian migrant population and have always had an indigenous Koori [Aboriginal] population. Perfectly true, but we are not, in these respects, unique among European countries. Most of them have very considerable non-European minorities without thereby surrendering their claim to be accounted European. To be sure, these minorities are in many cases African rather than Asian. But there are considerable Moluccan minorities in Holland, Indians and Pakistanis in England, to say nothing of the Chinese in both countries.

Many of our most successful Asian migrants were partly

Australian culture is conspicuously influenced by the food, art, music, theatre and architecture of Asian countries.

Europeanised before they arrived here, as I am reminded whenever I buy Saigon rolls from a local Vietnamese bakery; they are very obviously a more delicate, less tooth-destructive version of French bread rolls. Such migrants find it much easier to cope with European Australia than they would with most of their fellow-Asiatic countries, let us say with India or Japan. Of course, it is also often the case that such migrants can speak, or at least read, a European language, whereas unless they come from India they are very unlikely to be able to speak or read Hindi or Tamil, or unless they come from Japan to speak or read Japanese. If we were to become less European, life would be more difficult, not easier, for our migrants as a whole, as it clearly would be if we began to speak one of the Koori tongues as our national language.

Our culture is now being conspicuously influenced by the food habits and, to a lesser degree, by the art, music, theatre, and architecture of Asian countries. But there is nothing un-European in being thus influenced, even to a greater degree than we now are. Tea was an Asian import; Japanese pottery, prints, and music have all exerted a notable influence in Europe, to say nothing of religion. Even Chinese political systems have had their admirers. French Enlightenment thinkers saw in the mandarins scholars exercising the role they would like to have exercised, as powers behind the scenes. It is no accident that one often, nowadays, sees our senior public servants described as "mandarins"; we call them that in the light of the French interpretation of China. Later, of course, there were those who saw in Maoism the purest form of communism. To regard with interest what is going on in Asia, to study it, to be influenced by it, is by no means to make oneself less European, to become "a part of Asia."

Major Influences in Australia

Being European does not prevent us either from being distinctively Australian, differing as much from other European countries as does Sweden from Spain. If, in the dim distant days of my boyhood, I had been asked, "Of what is Australia a part?" I might have replied, with the proud nationalism of boyhood: "We are not part of anything; we are a continent to ourselves." In a more conciliatory mood, however, I might have replied: "We are part of the British Empire." I am not suggesting that my reply should now be: "We are part of Europe." Indeed my preferred reply would be closer to the first boyish one—"We are not part of anything" —thus insisting on our independence, which can be a virtue in our relationships with Asia.

What did it mean to be part of the British Empire, except to be coloured red in the atlas? It was to recognize the same sovereign as the other parts, to have the same supreme court of appeal, to look to England, even in the case of those who rebelled against it, as being in certain respects a political model. It also meant that a great deal of our trade was within the Empire, especially when Imperial preferences were operating.

Over time, things changed. The United States arose as a world power and began profoundly to influence our culture. The Empire declined into the Commonwealth, with less and less central power retained by England. Where there had been a family, there was now a club. This seems to have disconcerted Australians. We were accustomed to being a part of

something, refusing to take our independent continental status at its face value. We were not happy simply to describe ourselves as part of Oceania. That is not grand enough. But whatever else a sense of being part of Asia would bring with it, it would not be the possession of a foster-mother, to replace the "Mother Country," Great Britain.

Had I been talking about these questions even half a century ago—which is highly unlikely since Asia was then almost universally regarded as a threat, rather than a potential economic saviour—I should almost certainly have described Australia as a British, or perhaps "Anglo-Saxon," country, not as a European country. "Anglo-Saxon" was always ridiculous. It is preposterous to describe even England, so Europeanised by a variety of invaders, most notably the Normans, in these terms, as if at stockbrokers' parties it was the normal thing to dress in woad and chant *Beowolf*: "Hwaet, we gardena in gear-dagum." English culture without Scottish philosophers, sociologists, and economists, Irish dramatists and satirists, would be greatly reduced. It is even more ridiculous to call Australia Anglo-Saxon where Celts, Jutes, Angles, and Saxons have interbred more freely than in the British Isles. In recognition of this fact, "Anglo-Celtic" now often replaces "Anglo-Saxon." Why not be content with that or, in its broader sense, "British" rather than "European"?

I have no intention of denying that the Irish, English, Welsh, Cornish, and Scottish elements in our society have been over most of our history, and indeed still are, the predominant sources of our customs, political institutions, virtues, and vices, even if, as historians now like to point out and as my own family exemplifies, they were never our sole immigrants. And over the last half-century, the part non-British migrants have played in Australian life has become ever more conspicuous. Furthermore, we have steadily become less and less like those inhabitants of the British Isles who live in the middle-class segments of the Home Counties and finds American pop music, American-style takeaways, American-style commercial television programs.

Australia's European Origins

So what do I mean when I say that we are European? The most important events in our history, the ones that have done most to make us what we are, occurred in Europe, albeit a Europe itself profoundly

> We are not part of anything; we are a continent to ourselves.

regard themselves as "the British."

Could we not as accurately say that we are Americans? There are some who envisage our becoming the 51st state. Nevertheless, we differ profoundly from the United States. Our Labor parties, degree of unionisation, political system, the extent of our secularisation, our gun laws, medical system, interest in other countries, and even our filmmaking bring us closer to Europe than to the United States. There is not the slightest doubt, of course, that we have been influenced, especially at a superficial level, by American culture. But so have all European countries. It can be harder in Germany to see a non-American film than it is in Canberra; almost everywhere one

influenced by Egypt and the Middle East. They occurred in Ancient Greece and Rome, both in the form of classical literature, philosophy, and law, and, with the conversion of gentiles, in the form of Christianity and the rise of the established Churches; they occurred in Europe generally with the Renaissance, the Reformation, the French and the Scottish Enlightenment, the birth of the concept of toleration and of representative government, the industrial and agricultural revolution, the Chartist movement, the rise of feminism, and the penal reforms under the auspices of Bentham and Beccaria. As Rudyard Kipling might have written: "What do they know of Australia who only Australia know?"

I have no intention of getting involved in current debates about what constitutes a European. Let me only claim that our historical memories are European, deriving from countries that are, on any account, centrally European as the former Soviet Union and Muslim insets in the continent of Europe are only marginally European. Some time ago I walked around the Borghese Gallery in Rome with an Indonesian, wealthy enough and educated enough to know that Rome, and this gallery in particular, was a place worth visiting. He engaged me in conversation because he was puzzled by a picture of a man crucified. Who was this man? It turned out that Jesus was only a name to him; he knew nothing of His death and supposed Resurrection. "Why are there so many paintings," he asked, "of a woman with her child on her lap?" Mars and Venus were not even names to him, let alone Socrates and Plato. Australians can have this same feeling of ignorance confronting Indian sculpture or Indonesian puppet plays. But so can Chinese. There is a *European* historical memory, but not, in the same sense, an *Asian* historical memory, although of course each Asian country has its own, quite fundamental historical memories.

What it means to say that we are European is that the leading ideas that have constructed our society are of European origin, although sometimes mediated by the United States. I sometimes suspect that our educational system is being redesigned to destroy such memories, but so far at least newspapers do not need to explain who Nero, Napoleon, or Galileo were. Australia also has, of course, what one might call a private history with events in it that are quite unknown to the European world as a whole—such events as the Eureka Stockade—but something similar is true of every European country. There is plenty of work for Australian historians to do, not only in detailing this private Australian history but in considering how our European character took its distinctively Australian shape.

Australia is European in that the leading ideas that have constructed our society are of European origin, although sometimes mediated by the United States.

Australian-Asian Relations

Of course I agree that if we are going to be successful in dealing with Asians, we have to try to learn how they think and accommodate our modes of action to their modes of thought. I could not publish the lectures I give in Japan in the same form outside Japan. However accommodating we are, the fact remains that what we have to offer Asia is not Asian. If Asians come to study in Australia, it is to obtain a European-style education. There are varieties of science and technology, calling upon imaginative thinking, where Australia has a degree and type of expertise that Asian countries cannot match.

We shall never be able to equal the Japanese in miniaturisation, where Japan has drawn upon centuries of tradition and applied it to fundamental discoveries made elsewhere. But we have many excellent scientists in such industrially promising areas as genetics and electronics. In such areas we are helped by the fact that we are much less hierarchical than Japan; the young can openly contradict their elders, in a manner that is highly conducive to scientific advance. Here the borderline between science and technology is a slender one and in other cases, too, Australian ingenuity is beginning to join hands

with scientific imaginativeness. Our willingness to improvise, to "give it a go," can be particularly useful in Third World Asian countries.

Yet there are difficulties for us in our relations with Asia. Some arise from a single characteristic: we are a nation of gamblers. The gambler is prepared to take risks only if success promises immediate large gains, for the minimum of effort. We live in a country in the foundation of which criminals and gold diggers played a considerable part, both of them taking risks to secure immediate gains. Our farmers have had to face the risks of drought and floods but, as well, were rarely interested in expenditures that would preserve the long-term viability of the soil. Our earlier farmers, indeed, often exhausted the soil in a particular area for immediate gains and then moved on to do the same on other land. I do not want to claim that these attitudes are peculiar to Australia; the Chinese are notorious gamblers. But the get-rich-quick mentality is exhibited in Australia to a striking degree.

Deeper difficulties with Asia spring from our being European, particularly in relation to our moral attitudes. One can roughly distinguish two broad types of moral attitude: universalistic and particularist. On a universalistic theory, we have moral responsibilities toward other human beings simply as such, whatever their sex, race, age, national group, or position in society. On a particularist theory, in contrast, our love should be particularly directed to those we stand close to, toward whom we have special duties—our parents, children, employers, community—and rights arise only out of social status.

It would be wrong to say that universalism is peculiarly European, particularism peculiarly Asian. In China, around the fifth century B.C., the Mohists developed a theory of "indiscriminate love"—by no means to be identified with European concepts of "free love"—which was clearly universalistic. But particularistic Confucians defeated them, arguing that society would collapse unless our primary moral concern was with those who were nearest to us. In classical Buddhism, however, compassion is to be universal. On the other side, there have been particularist moral theorists in the West, especially in eighteenth-century England. But the broad contrast stands.

The new sins to which I referred when I began—sexism, ageism, racism, speciesism, elitism—are all of them offensive only from the universalistic standpoint. Their recognition as sins in Australia has widened the gap between Australian and Asian moral attitudes. In practice, no doubt, we are often more Confucian than these universalistic principles would allow, paying particular attention to the interests of our own children as compared with other children, more attention to the interests of "mates" than to persons at large. But recent moral outbursts against this last preference on the part of politicians flow from the more widespread adoption of universalistic principles.

Among the universalist principles that have had a continuing effect on Australian public life is the aversion to censorship, culminating in the doctrine of the freedom of the press and of information generally, and the right of ordinary citizens to protest against and to demonstrate against political decisions—all these taken to be universal human rights. I greatly doubt whether it is possible consistently to support such doctrines and to regard oneself, even in the loosest of senses, as part of Asia.

No doubt, just about every country has at some stage in its history engaged in massacres, whether directed against demonstrators or against people with different religions, of a different colour, or different social group. But the convergence of the moral and social changes I have just noted leads us to regard them with particular horror. The recent massacres in Asian countries in places as far apart as East Timor, Bangkok, and Tienanmen Square have produced very obvious dilemmas for a government that professes to be a stalwart defender of human rights and yet wants to regard us as being a part of an Asia that has no such commitments. Equally it has difficulties with countries that simply cannot believe in the existence of a press that is not government directed.

The future of Australia will hang upon the decisions our government now makes about such basic moral considerations as these. I am glad I am not a decision maker; all I have tried to do is to make some of the issues a little clearer.

This article is an abridged version of: Passmore, J. 1992. Europe in the Pacific. *Quadrant* (September).

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Integrating Fair-Minded Critical Thinking, Justice, and Social Action

Christine I. Bennett

Christine I. Bennett is Professor of Social Studies and Multicultural Education at Indiana University in Bloomington. She is Director of the Teacher as Decision Maker Program, a graduate studies program dedicated to multicultural teacher education in a global context, and author of *Comprehensive Multicultural Education: Theory and Practice.*

Principles of fair-minded critical thinking, justice, and social action are at the heart of multicultural teaching. Too often they are overlooked. If we and our students are not continually engaged in critical thought, multicultural education is likely to result in indoctrination rather than ethical insights based on core values such as acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to a world community, and reverence for the earth. Critical thinking skills are essential to multicultural education's role in reducing prejudice, analyzing multiple perspectives, and encouraging responsible social action.

Teachers and students must become critical thinkers who know how to "gather, analyze, synthesize, and assess information . . . enter sympathetically into the thinking of others . . . (and) deal rationally with conflicting points of view" (Paul 1993, 123[1]). Richard Paul, a major leader in the international critical thinking movement, defined the uncritical thinker as one whose thoughts are shaped by egocentric desires, social conditioning, and prejudices. Uncritical thinkers are unaware of assumptions, relevant evidence, and inconsistent reasoning. They tend to be "unclear, imprecise, vague, illogical, unreflective, superficial, inconsistent, inaccurate, or trivial" (Paul 1993, 139)[1]. Critical thinkers, on the other hand, make their thinking "more clear, precise, accurate, relevant, consistent, and fair" (Paul 1993, 136[1]). They attempt to be constructively skeptical and work to remove bias, prejudice, and one-sided thought. To be fair-minded, critical thinkers must show empathy for diverse points of view and seek truth without reference to self-interest or the vested interests of friends, community or nation.

As critical thinkers, we can use principles of justice and responsible social action to care about human welfare beyond our own family and friends. We can become agents of change in our communities. In his introduction to *Race Matters*, Cornel West urged us to focus our attention on "the common good that undergirds our national and global destinies" (West 1993, 6[2]). What matters is how much we *care* about the quality of our lives together. He envisioned a new leadership based on grass-roots democracy and argued that as the twenty-first century approaches, new leaders will be challenged to help Americans create and sustain a genuine multiracial democracy "in an era of global economy and a moment of xenophobic frenzy" (West 1993, 8[2]). West wrote that racial hierarchy in the United States must be destroyed through argument and action based upon our ideals of freedom, democracy, and equality.

A multicultural curriculum can engage students in analysis of these complex issues and decision-making situations that are interdisciplinary and contain multiple points of view and possible interpretations. For example, a lesson on images of the African continent (or any geographic area) seen in a variety of maps, with their inherent biases and distortions, can help students understand different cultural perspectives and world views. We can critically analyze news media coverage of current events from newspapers across the United States and from a variety of nations. We can use children's literature and historical fiction that reflect diverse ethnic and national perspectives and shared human emotions and conditions. By using decision-making "trees" focused on community problems, students can learn to clarify problems and values as well as identify possible solutions.

When multicultural education teaches fair-minded critical thinking skills, students can begin to focus on their community problems and concerns with the tools needed to embrace justice and responsible social action. Principles of critical thinking, justice, and social action are interactive and necessary.

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[1]Paul, R. 1993. *Critical thinking: What every person needs to survive in a rapidly changing world.* Santa Rosa, Calif.: Foundation for Critical Thinking.

[2]West, C. 1993. *Race matters.* Boston, Mass.: Beacon Press.

We Are Different: Now What "Ism"?

Sheilah Clarke-Ekong

Sheilah Clarke-Ekong is Assistant Professor of Anthropology and Research Associate in the Center for International Studies at the University of Missouri—St. Louis. Dr. Clarke-Ekong's teaching and research focuses on continuity and change in social institutions in West Africa and in African communities in the Diaspora.

Multiculturalism, ethnocentrism, racism, sexism, feminism, Eurocentrism, Afrocentrism, moralism, fundamentalism, Marxism, capitalism, socialism, classism, communalism, individualism—all are cultural discourses that imply that there is something of value. All are means of discriminating between people whose actions affect their sense of self and well-being. All human groups—from diehard, ultraconservatives to garden-variety-type liberals—are represented.

Polytheism, monotheism, orthodoxism, atheism, Catholicism, Protestantism, Islamism, Judaism, nativism, animism, Hinduism, Buddhism—all represent our need for and means to spiritual salvation. All human groups are represented.

Community solidarity, personal integrity, purposeful education, moral/spiritual upbringing, generosity/reciprocity, opportunity/privilege, personal rights and group responsibility, and tradition/modernity—all represent our aspirations for all that is good and ensure our survival as human beings. All human groups are represented.

African-Americans, Asian-Americans, Pacific Islander-Americans, Euro-Americans, Hispanic-Americans, and Native Americans. In 1903 W. E. Du Bois predicted that "the problem of the twentieth century would be the problem of the color line." All human groups are represented.

The ideas and ideals of the melting pot society have long since given way to a multitude of unique strategies that attempts to address the sameness of our basic human needs. The homogenizing effect is everywhere around us whether we recognize it or not. Politics conform, race conforms, class conforms, religion conforms, sexual persuasion conforms, and even prison conforms.

Can we generate a focus for the future that is less narcissistic and more generous? Less prophetic and more compromising? Less grandiose and more practical? Less theoretical and more applied? Encourages more participation in civic concerns, and accepts less apathy? Is this a tall order? Yes. Is it possible? Yes.

Let me suggest that by recognizing the world's people and their cultural attributes as being dependent, independent, and interdependent, we have made a viable step in the right direction toward accepting difference for what it is. We strive for political correctness in our quest to understand difference. Our differences are called *culture*.

What we call *multiculturalism* has spawned an industry of sensitivity and diversity trainers for cultural awareness. Like social justice, equal opportunity, political representation, and family values, there is something inherently good in the concept but something equally difficult to fix upon in the reality. There have been as many definitions of culture as opportunities to write on the subject. Central to the analysis of culture is the identification of symbols: those material and nonmaterial aspects of life that people value. Valuation is key in analyzing the cultural processes of decision-making and choice, both of which are central for social action.

There have been as many definitions of culture as opportunities to write on the subject.

Does our future vision include honesty and critical-mindedness in creating group-specific objectives superior to objectives of homogeneity? Rather than creating a new language for old problems, perhaps as teachers we can look to our students and see what works for them. For example, our young adults are known to ask one "to chill." One could "chill" in situations of cultural difference rather than be hotheaded. Let's not burn bridges but build a few leading to new understandings. For those who would question the value of difference for their own personal development, we might reflect on the wonder and curiosity that is part of human nature. To appreciate the value of the other is to reaffirm the self. We must respect the sanctity of human existence and recognize the cultural relativity of social realities.

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Reflections of an Involuntary Voluntary Immigrant

Carlos J. Ovando

Anthropologist John Ogbu (1992) identifies two types of minority groups: voluntary minorities and involuntary, or castelike, minorities. Voluntary minorities are immigrants who have come here of their own free will, and Ogbu concludes that under such circumstances they have tended to be successful in cross-cultural adaptation and school learning. Involuntary minorities are those who were brought into the United States against their will through slavery, conquest, colonization, or forced labor. Stigmatized and relegated to low-status occupations, they have tended to have less success in cross-cultural adaptation and school learning than voluntary minorities. They tend to preserve their cultural and linguistic differences as symbols of ethnic identity and separation from mainstream culture.

I have the twin legacies of voluntary and involuntary minorities. My father chose to emigrate from Nicaragua, but I have at times been identified and treated as if I were a member of an involuntary minority. I can reflect on Ogbu's cross-cultural paradigm through my own experiences.

I immigrated to Corpus Christi, Texas, from Nicaragua with my family in 1955. The primary reason for our move was religious freedom. My father, a former Catholic priest under the Anastasio Somoza dictatorship, left the Catholic church to join the Nazarene church. Soon after, he emigrated to the United States because he feared for his life—Somoza and the Catholic hierarchy strongly opposed his vigorous use of the pulpit to convert Catholics to Protestantism. I shared the cultural and language patterns of Nicaragua and also had values from the Catholic and Protestant faiths. Even after emigrating, Nicaraguan language and cultural patterns continued in my home for many years, and discussions about spiritual values were part of my family's daily life.

Upon our arrival in Texas, I was placed in the sixth grade at the age of 14. Unable to understand what was going on that year, I was retained. In those years, schooling practices in the United States for language-minority students like myself were largely of the sink-or-swim variety. I also received my first paddling at school for speaking Spanish on school grounds.

Such initial contacts with the American culture raised some very disturbing questions and often made me feel like a member of a castelike minority. Why was I not allowed to speak Spanish? Why did Mexican students seem ashamed of speaking Spanish? Why did Mexicans, African Americans, and Anglos reside in separate neighborhoods and attend segregated schools? With separate drinking fountains for "Negroes" and "Whites," which fountain should *I* use? Why did teachers show little interest in who I was? And why did my parents leave the warmth and comfort of Central America for the indifference and coldness of the United States? Oh, how I longed to show my teachers what I knew in Spanish in those days! Feeling alone in a strange world, I withdrew into a shell and began to question my abilities.

The turning point in my academic career began when somebody in the church congregation saw me coming out of a pool hall and told my father. Soon after that I found myself being sent to a private Mennonite high school in northern Indiana. At the school, one very special teacher encouraged me to maintain and improve my Spanish, and this encouragement eventually led to my receiving an award for excellence in a state-wide academic competition in Spanish. I subsequently received several college and university scholarship offers and suddenly envisioned myself in the world of ideas. I later majored in Spanish in college, taught it at the high-school level, and then went on to receive a doctoral degree in education.

In my case, I was a voluntary immigrant who survived despite being sometimes treated as a castelike minority. My success, however, came through a complex and multilayered process crowned by one very perceptive teacher who cared.

Ogbu, J. 1992. Understanding cultural diversity and learning. *Educational Researcher* 21(8) November: 8.

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Cherry Ross Gooden

Diversity with Style— Learning Style, That Is!

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Even as we increase our efforts to confront issues of equity in education, evidence mounts that reveals how far too few learners of color gain the skills necessary for survival in this society. However, to improve teaching and learning in culturally diverse school environments, we need to do more than simply adopt a new program or issue new "get tough" requirements. Such responses do not automatically lead to more effective teaching and learning in multicultural environments. Rather, a new call for educational equity must come forth that accepts the premise that same is *not* equal.

Learning styles research is one promising avenue that may serve as a framework for modifying and rendering more effective how we address diversity. Such research may provide practical information about culturally diverse learners that can be used to design more appropriate learning environments. This information may be used to encourage teachers to display interpersonal behaviors that will result in positive, successful learning outcomes for multicultural school populations. This is crucial where these groups are now underserved and undereducated.

Research supports the existence of culturally based learning style preferences among African-American and Hispanic-American learners. The delineation of style characteristics for these groups is very similar. These students are described as:

- More global than analytical in their preferred thinking mode;
- More cooperative than competitive in their relationships, especially as these impact learning tasks;
- More person-oriented than object-oriented in their personality preferences;
- More responsive to human-interest, socially-oriented curricula content; and
- More externally motivated.

Such preferences are often in conflict with what is promoted in school settings. Schooling generally supports learners who are analytical, competitive, object-oriented, impersonal, and internally motivated. Is it any wonder that a disproportionate number of ethnic minority learners are not achieving academically in today's schools? The following chart suggests how teaching strategies can be used to accommodate selected learning style preferences of African-American and Hispanic-American learners.

Learning style preferences of African-American and Hispanic-American learners

Style Preference	Accommodation
Person/Social Orientation	Cooperative Learning, Buddy Assignments, Journals
Guidance and Demonstration	Direct/Explicit Teaching, Teacher Modeling
Need for Structure	Graphic Organizers
Kinesthetic Repertoire (African-Americans)	Action-Oriented Strategies
Experiential Leader (Hispanic-Americans)	Role Playing, Simulations, Case Studies
Affective Orientation	Humanized Curriculum
Global Learning	Graphic Organizers, Advanced Organizers

Teachers who are convinced that the accommodation of learning style preferences does result in increased achievement can be trained to use these strategies. However, the learning of a new teaching skill or behavior is not enough; we need to reconsider the way in which we address the affective components of teaching. Teachers must alter their biased attitudes toward culturally diverse children to be sure their expectations of these students are high. It does no good to teach to learning style differences if there is an assumption that certain students cannot learn anyway.

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Roles for White Scholars in Multicultural Education

Marilynne Boyle-Baise

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Recently I was invited to debate the question, Who can speak best for multicultural education? I argued, as a white multicultural scholar, for the value of collective leadership. My counterpart, a scholar of color, contended that people of color were the most credible multicultural leaders.

This situation reflects a basic question that haunts multicultural education: Who owns multicultural expertise? The answer to this question lies at the heart of the multicultural struggle to redefine what counts as knowledge. From a multicultural perspective, knowledge is a social construction that favors the dominant group. Redefining knowledge to represent a multicultural orientation rests on validating and including minority perspectives and experiences. This process lends credence to previously marginalized groups and their scholars.

The promotion of minority perspectives and scholarship has left white, multicultural scholars in an uncertain position. It seems we are in search of credibility and voice. Unlike minority scholars, we rarely connect our life experience to our multicultural expertise. Instead, we often identify ourselves more as members of subordinate groups, such as women. Our work seems to lack a feeling of having something urgent to say.

In this way, white scholars seem to have assumed a secondary role in change. Many multiculturalists think this is appropriate. White educators have enjoyed major roles for too long, and most have no direct experience as victims of racial or ethnic oppression. On the other hand, can multiculturalism afford to declare scholarship or advocacy the province of any one group? Looking at this concern in another way, do white scholars have something more to contribute to multicultural education?

One important task for white scholars is to examine the position of dominance that accrues from our whiteness. We must consider how we learn to perceive ourselves as racially superior or how our dominance is maintained.

In my teaching and learning, I have found the work of feminists in regard to standpoint theory helpful for studying whiteness. As "outsiders within" (Harding 1991, 131[1]), one's lived-experience becomes a lens through which to view relationships of inequality. As an example, women can use their distinctive experiences as a standpoint from which to view the gendered nature of society.

I have begun to draw upon standpoint theory as a tool for teaching students to examine their own position perspectives. I work primarily with white, female, middle-class, monolingual teachers. With this group, standpoint theory is useful for delineating majority and minority position perspectives on issues such as the fairness of standardized testing or the values of bilingualism. Comparison of position perspectives motivates study of our majority status.

In addition, several theorists have called for greater identification and consideration of one's frame of reference in regard to research (hooks 1990[2]; Banks 1993[3]; Sleeter 1993[4]). Through reference to our standpoints, my students and I seek to describe our research and teaching perspectives, and consider the influence of social context upon our work.

In this essay I have attempted to reevaluate the question, Who can speak best for multicultural education? and show that minority and majority scholars have significant roles to play in promoting multicultural education. White scholars and educators can contribute greatly to the multicultural field by voicing our experiences of whiteness and encouraging majority students to do the same.

[1]Harding, S. 1991. *Whose science? Whose knowledge? Thinking from women's lives.* Ithaca, N.Y.: Cornell University Press.

[2]hooks, b. 1990. *Yearning: Race, gender, and cultural politics.* Boston, Mass.: South End Press.

[3]Banks, J. 1993. The canon debate, knowledge construction, and multicultural education. *Educational Researcher* 22(5): 4–14.

[4]Sleeter, C. E. 1993. Advancing a white discourse: A response to Scheurich. *Educational Researcher* 22(8): 13–15.

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Toward a Common Definition of Multicultural Education

Carl A. Grant

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The development of an academic movement requires the development of definitions. More than three centuries ago, Locke (1690[1]) stated, "I know not how men, who have the same idea under different names, or different ideas under the same name, can in that case talk to one another." Twenty years later, Berkeley (1710[2]) stated, "Unless we take care to clear the first principles of knowledge, from the embarrass and delusion of words, we may make infinite reasonings upon them to no purpose; we may draw consequences from consequences, and be never the wiser." Multiculturalists should find these statements significant because they support the development of a common definition of "multicultural education."

The questions and inquiries I receive about multicultural education include, "What does it mean?" and, "Is there a clear definition of multicultural education?" The frequency of such queries, along with the ambiguity surrounding multicultural education in the media, strongly implies that a common definition is needed. However, I have been hesitant to develop a definition because multicultural education is a dynamic philosophy and process that definitions might render static.

As a process, multicultural education must continually undergo modification to meet the needs and demands of a growing and changing society. As a philosophy, however, multicultural education is deeply rooted in principles of democracy, equity, human dignity, respect, and affirmation of human diversity. I contend that these principles undergird the "evolutionary" process required of a people to seek and ultimately achieve social justice. Thus, the following definition is offered to support Locke's (1690) belief that human beings have a need for a common vocabulary and common definition in order to talk to one another.

- Multicultural education is a philosophical concept built upon the ideals of freedom, justice, equality, equity, and human dignity contained in United States documents such as the Constitution and the Declaration of Independence. It recognizes, however, that equality and equity are not the same thing: equal access does not necessarily guarantee fairness.
- Multicultural education is a process that takes place in educational institutions and informs all aspects of the curriculum. It prepares all students to work actively toward structural equality in organizations and institutions. It helps students to develop positive self-concept and to discover their identities by providing knowledge about the histories, cultures, and contributions of the diverse groups that populate the United States.
- Multicultural education acknowledges that the strength and riches of the United States are a result of its human diversity. It demands a school staff that is multiracial and multiculturally literate, including staff members who are capable of teaching in more than one language. It demands a curriculum that organizes concepts and content around the contributions, perspectives, and experiences of the myriad groups that are part of American society. It confronts social issues involving race, ethnicity, socioeconomic class, gender, homophobia, and disability. It accomplishes this by providing instruction in familiar context and building on students' diverse ways of thinking. It encourages student investigations of world and national events and how these events affect their lives.

Progress in most academic disciplines is achieved through the presentation of ideas followed by debate and discussion. Ideally, this definition should stimulate discussion and debate that will lead to its further and continuous improvement and to the understanding, acceptance, and affirmation of multicultural education.

[1]Locke, J. 1690. *An essay concerning human understanding.*

[2]Berkeley, G. 1710. *A treatise concerning the principle of human knowledge.* Dublin: Aaron Rhames.

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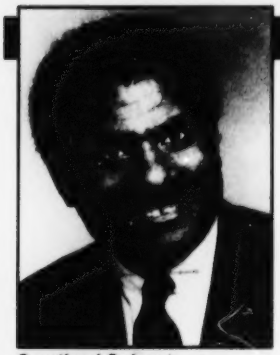

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Courtland C. Lee

Being Culturally Responsive

American society has experienced tremendous change over the past three decades. This social change has resulted in a period in our national history that may be referred to as the *era of cultural pluralism.*

Significantly, American schools increasingly reflect this cultural pluralism. Most demographic projections suggest that, by the year 2000, a majority of youth in the nation's public schools will be from ethnic groups of color.

I feel educators faced with the challenges of cultural diversity must understand four universal truths. • All children can learn and want to learn. • All cultural, racial, and ethnic groups value education. • Optimal learning occurs when learners perceive that other people appreciate them and their unique views of the world. • Cultural differences are real and cannot be ignored.

Within the context of these universal truths, consider this major question: *"Can an educator whose cultural realities differ from those of his or her students really teach a diverse student body effectively?"*

Yes, if he or she is a culturally responsive educator. A culturally responsive educator has an unalterable responsibility to develop their attitudes and behavior to effectively intervene in the lives of students from culturally diverse backgrounds.

What is the challenge? Basically, to be able to view each student you work with as a unique individual, while, at the same time, taking into consideration his or her common experiences as a human being and the specific experiences that come from his or her cultural background. All this while you are constantly in touch with your own personal and cultural experiences as a unique human being—who just happens to be an educator. This is the challenge in the multicultural realities of our present and future society.

Culturally responsive educators:

- ✔ **Challenge their own prejudicial thinking about culturally diverse students.**
- ✔ **Seek an understanding of cultural diversity.**
- ✔ **Integrate the accomplishments of diverse cultures into existing curriculum.**
- ✔ **Involve culturally diverse parents and community resources in schools.**

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Rosalind Mau

Empowering Students

One aspect of diversity, along with ethnicity, socioeconomic class, and religion, is language, the keystone of culture. The United States 1990 Census indicates a growth of language diversity in schools. These language differences are not deficits but assets for dealing with our nation's varied cultures and in our political, economic, and social relations with other nations.

Language is fundamental because it permits the transmission of culture and predisposes individuals to interpret reality in different ways. Language imposes meaning on those experiences gathered by our senses and enables us to comprehend concepts and new ideas.

Teachers who tap students' experiences and develop their language strengths empower students with wings to soar to their full potential. They empower students by encouraging them to examine critically the assumptions, values, and nature of the knowledge being taught. In an inquiry-oriented curriculum, students organize and conceptualize their social, political, and cultural realities from their own perspectives and in their own "voices."

The National Center for Research on Cultural Diversity and Second Language Learning at the University of California at Santa Clara developed a strategy using student "voices" called "instructional conversations" (Goldenberg 1991). Before instruction, teachers discuss students' prior knowledge and experiences. To supplement students' knowledge, teachers introduce relevant major concepts. The teacher's facilitative role during interactive discussion around open-ended questions creates a nonthreatening classroom atmosphere where students can independently learn new skills and concepts with the teacher's assistance. Because language is the key to learning, language is taught within a cultural context.

Teachers who truly believe that language differences are resources for building self-esteem and a peaceful world are committed to the real value of education—the empowerment of students.

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Healing the World

Brenda Conard

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♦ ♦ ♦

It's Independence Day! Red, white, and boom! The spectacular fireworks display is synchronized with radio music, and Michael Jackson's "Heal the World" fills the air.

Signifying belief in humankind, 650,000 people in Columbus, Ohio, representing European, African, Asian, Latin, and Native American heritages wave flashlights and sing in unison. Here is a microcosm of American society, celebrating diversity and voicing belief in both the *pluribus* and the *unum*.

♦ ♦ ♦ ♦ ♦

Newspaper headline on the same day: Suspect says racial slurs prompted shooting.

♦ ♦ ♦

The knowledge base and ultimately the belief system for the learner who has faith and optimism in humankind are quite different in comparison to the learner who exhibits pessimism and distrust toward people. Multiculturalists believe that what we teach and how we teach it contribute greatly to the belief system of the learner. We ultimately teach love or hate!

Unless challenged, the content taught in school becomes accepted as "truth" by the learner. Limiting or distorting the information presented controls not only the amassed knowledge base of the learner, but can also influence the learner's beliefs about that content. So, if all texts and lectures emphasize the accomplishments of just one group, the learner's belief will soon be that only one group is worthy. How the learner is asked to learn the content (process) and to demonstrate the knowledge acquisition (assessment) also influence greatly the beliefs of the learner. Beliefs eventually drive action, as the newspaper headline about racial violence demonstrates.

What and How We Teach

Since the learner usually accepts the content learned as truth, educators have the ethical obligation to insure it is presented from multiple perspectives and is global in scope. Students should consider historical events, literature, the arts, sciences, and other disciplines from many points of view. Their resulting belief will be that all peoples have histories, have produced artistic and scientific thought, and that, as learners representing that diversity, they are capable of doing the same.

Even with an excellent multicultural curriculum, the resulting beliefs may not lead to caring for all if the framework for learning is always competitive. Competitive learning strategies ultimately teach that learning is something to be owned and that the prize is winning or making a good grade. Not all learners can be successful in competitive classrooms because the bell-curve says some must fail. The winners develop one set of beliefs; the losers, another set entirely.

Only when cooperative learning and collaboration are employed does the learner begin to value giving and receiving help, to solve complex problems democratically, and to share joy when everyone is successful. Collaboration is also a desired skill for today's and tomorrow's workers. Businesses everywhere are asking management and labor to learn Total Quality Management processes. They are learning teamwork can be more productive. The assembly-line mentality of "don't think, do only as I say" is no longer regarded as either efficient or humane. Collaborative problem-solving and self-assessment are becoming the goals of today's workplace and must become the goals of our schools as well.

Resulting Beliefs

The learner who has been privileged to see the value and accomplishments of people in multiple ways and to cooperate and interact with others, even others who differ from oneself, can, in fact, help heal the world. This learner will possess the abilities and confidence to be a contributing member of society. One ultimate goal of multicultural education is social action. Only those who attribute value to humankind, however, will be ready for positive involvement.

Without deliberate multicultural emphasis on what and how we teach, our learners might graduate with reinforced stereotypes about others that eventually lead to racism and its resulting violence. Rather than healing the world, they may contribute to its wounds.

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Affirming Diversity Within an Integrated Curriculum

Ernest L. Boyer

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To recognize that this nation is not one culture but many; to defend the rights of minorities; and to preserve the freedom of individuals to dissent is to acknowledge the essentials of a free society. The uniqueness of *every* individual and *every* culture in America is to be cherished, and to the extent that schools broaden their curricula and celebrate the nation's rich tapestry of talent, we can be justly proud.

But there is another side to the equation. While affirming diversity, schools also must convey to students the claims of the larger community of which they are a part.

In *The Mountain People*, anthropologist Colin Turnbull describes a once-thriving tribal community whose social relations had broken down through adversity. Common values had deteriorated, traditions had lost their evocative power, and the result, says Turnbull, was the breakdown of community.

On a larger scale something similar is overtaking our society today. We are separating ourselves into isolated enclaves and losing touch with one another. The rituals, traditions, and civic virtues that hold society together have weakened.

Education has an urgent, integrative role to play in responding to this loss of social cohesion. Students must do more than learn about diversity: They must also be asked to think about those shared experiences without which human relationships are diminished and the quality of life reduced.

But is it possible to celebrate differences while affirming community as well? How might educators meet both demands that seem mutually exclusive?

As one approach, I suggested several years ago that the curriculum be organized around a framework of human commonalities—those experiences shared by people everywhere. Such a curriculum would help students understand and respect their own heritage and learn about the traditions and experiences of other cultures while gaining a deep sense of the bonds that unite all people.

What, then, are the experiences that bind us together?

- At the most basic level, all people share life itself—its beginning, its development, and its ending. At the core of the curriculum is a study of the *life cycle* experiences that vary from one culture to another.
- The *use of symbols* is a common human activity. All people use language to express feelings and ideas, and students should understand the richness, and variety, of human communication.
- We all *respond to the aesthetic*. Through art, art history, and aesthetics, students learn about and come to appreciate the visual and performing arts of many cultures.
- We have the capacity to place ourselves in *time and space*. This universal experience makes it possible to recall the past of many people, anticipate the future, and orient ourselves spatially.
- All people hold *membership in groups and institutions*. And students should learn about the variety of societal arrangements that make up the very fabric of human existence.
- Throughout their lives, everyone is engaged in *producing and consuming*. Through comparative studies, every culture can be better understood by examining the way people make and use things.
- We all share a *connectedness to nature*. Students should explore the way the environment distinctively shapes life patterns on the planet. They should learn about the natural environment in which, as Lewis Thomas says, we are all embedded as working parts.
- All humans are engaged in a *search for meaning*. We seek, in varied ways, purpose in our lives. A study of this theme helps students understand that all people live by values and beliefs.

These eight human commonalities reveal community. In our increasingly complicated world, students must understand that while we are all different we are, at the same time, inseparably connected to each other. They should discover that, within our similarities, differences are revealed that affirm our uniqueness and bring cultural richness to the nation.

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Affirming Languages and Cultures

Lourdes Diaz Soto

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In the Lehigh Valley, where my family and I reside, only three members of the Lenne Lanape tribe (Delaware Indians) speak their home language. The loss of home languages and cultures is a national trend proving costly to the communicative patterns of families (Wong-Fillmore 1991[1]). In addition, our economic and national security interests are being affected in an increasingly global market (NAFTA) and increasingly complex international scene. While business enterprises have seen the need to maximize human resources, schools have been slow to recognize how essential linguistic and cultural resources are for our economic well-being and our ability to understand the international context. American children will find it difficult to compete in a global society unless schools begin to affirm languages and cultures.

European nations, with all of their challenges, are implementing language learning programs at early childhood and elementary levels. In our own nation we are seeing a climate of neglect in this area. Schools *can* integrate the study of languages and cultures and, thereby, prepare children for an increasingly complex society.

How can educators help alleviate barriers to linguistic and cultural education? First, we can help dispel misconceptions about bilingualism and biculturalism. Decades of research in the field of bilingual education point to the cognitive, linguistic, and the social advantages of raising children bilingually. As educators we can emphasize the need for higher levels of language learning. Young children who are more adept at their home language will actually learn a second language more readily and easily.

Second, we can implement high-quality bilingual and bicultural programs capable of maintaining home languages. Our ability to provide an education that is respectful of languages and cultures can help to halt the tide of language loss. Children who perceive that their home language and culture is appreciated and respected by others will internalize positive, affirming messages. The cooperative and collaborative messages of an education that is accepting (vs. rejecting) can serve as a model for a society faced with an increasing number of hate crimes (Dees 1993[2]). Linguistically and culturally diverse families have endured decades of pain and oppression. We can help change existing educational deficit models to enriching and affirming learning environments.

Third, we can require universal second language (and cultural) learning as an integral part of the educational process, for both learners and educators. Children deserve an opportunity to add languages and cultures to their repertoire of skills and to learn firsthand about the historically diverse strength of our nation and the world. An education that is bilingual and bicultural will model the possibility of a society capable of communicating with many people in many languages. In addition, sharing the wisdom gained by generations of families across the cultural spectrum can help solve increasingly complex societal issues. Equity, justice, and compassion are some of the lessons that can be learned from the everyday lives of the linguistically and culturally diverse.

Teachers themselves will find that second language (and cultural) learning will prepare them for the new millennium. A recent study (Chang and Sakai 1993[3]) indicated that children of color are less likely to be cared for by teachers of the same racial background. Colleges of education must recruit candidates reflecting an increasingly diverse population and provide for the lingual (and cultural) needs of existing monolingual (and monocultural) educators.

The benefits of a universal education that affirms languages and cultures will be noted in the healthy growth and development of youth and society. This approach will help families to maintain valuable communicative patterns and allow society to benefit from enhanced human resources. Our concerted effort can help to shift existing educational agendas from paradigms of shame to paradigms of pride.

[1]Wong-Fillmore, L. 1991. When learning a second language means losing the first. *Early Childhood Research Quarterly* 6: 323–46.

[2]Dees, M., et al. 1993. *Teaching tolerance*. Montgomery, Ala.: Southern Poverty Law Center.

[3]Chang, H. N., and L. Sakai. 1993. *Affirming children's roots*. San Francisco: California Tomorrow.

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Democratizing Curriculum

Ellen Swartz

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Throughout the twentieth century, various reform efforts in education have been focused on the explicit and implicit content of school curriculum and on the pedagogy and practices used to deliver it. Numerous critiques have clearly demonstrated that much of the knowledge we impart to students justifies and helps to maintain a narrow world view that privileges those who are white or of European ancestry, those who are male, and those who are economically advantaged, and deprivileges those who are female, of color, working class, and poor. Today these historically omitted and marginalized voices continue to be silenced through Eurocentric instructional programs that devalue the ontology, history, and culture of millions of our students.

While educators and publishers have attempted to be more inclusive by democratizing the list of the famous and the credible, this increase in the diversity of the players does not insure the presence of their accounts and perspectives. For example, students are consistently exposed to benign instructional materials about the life of Dr. Martin Luther King, Jr. He is portrayed as a preacher who dreams of brotherhood and overcoming, while accounts of the social conditions and inequitable power relations about which he preached are omitted. This simultaneously valorizes and silences Dr. King by constructing an acceptable and innocuous image of him as a preacher and dreamer about American democratic values.

To truly democratize curriculum, we need to reconstruct the knowledge base we call school curriculum so that it is more accurate and multiperspectival. Censoring knowledge to only reflect the values and positions of those in power distorts and restricts information. It lowers academic standards by limiting students to a monological and inaccurate world view. Their exposure to this type of irresponsible scholarship serves to reinforce the myth of European and Euro-American superiority by rendering all others inferior or invisible.

Many educators now see multicultural education as an antidote for such historical misrepresentation and omission. Multicultural education promotes high expectations and standards of scholarship in an environment that respects the potential of each student and requires scholarly based representation of diverse cultures, and race, class, and gender groups. Such an education is shaped by theories, pedagogy, instructional materials, and other schooling practices that work toward the fuller participation and empowerment of all constituencies in the school environment. Furthermore, education that is multicultural encourages teachers and students to critically interrogate, imagine, and produce knowledge, not only remember and restate it.

An education that is multicultural is based on transformative visions of freedom and justice. It encourages open negotiations of power between school staff, parents, students, and community. However, even though multicultural education has the potential to be inclusive and democratic, it can be used to limit the possibility of significant change by denying and superficially blurring the distinctions between groups with different levels of power. This false version of multicultural education blocks the development of theory and practice that could more accurately represent the distinct values, traditions, and achievements of cultures and groups who have been historically misrepresented or omitted from school knowledge.

To avoid such false versions of dominant school knowledge masquerading as multicultural education, we need to create multiple pedagogical models and instructional strategies that are indigenously defined and crafted from within. Teachers must actively resist efforts to silence race-, class-, and gender-specific world views that are essential to the production of multiple data bases in all domains of knowledge. We need to listen and learn from knowledge bases that are gyno-centered, African-centered, Latino-centered, Indigenous-centered, and Asian-centered—each with its own internal and overlapping dimensions. In this way we may be able to grow past the situation we are currently in where dominant groups speak for all the rest. This holistic approach could be called *omnicentric* in that the center would no longer be the proprietary space of a single culture or a few powerful groups. Such an educational paradigm emancipates and opens up the text of school knowledge to multiple voices and experiences that can shape not only inclusive but representational theories, policies, and practices. In this way, public school curriculum may become democratized and thereby able to change its historic role of replicating the social, political, and economic inequities of the society in which we live.

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A Passion for Multicultural Education

Francisco A. Rios David M. Whitehorse

Francisco Rios is Assistant Professor in the College of Education at California State University—San Marcos where he teaches learning and instruction and multicultural/ bilingual education. He has special interest in issues concerning the education of Mexican-Americans.

David Whitehorse is Assistant Professor in the College of Education at California State University—San Marcos. He is a multicultural specialist who blends academics with traditional Lakota values and cultural expression.

The passions are the gates of the soul.
from *The Art of Worldly Wisdom*, 1648
Baltasar Gracian

Most educators tacitly agree we need to teach in ways that are appropriate for a wide array of learners; however, this tacit acknowledgment is often incongruous with common teaching behaviors. Scholarship in multicultural education has matured to the point where we can identify critical concepts that guide pedagogically sensitive instruction. The challenge is to find ways to translate those concepts into positive action. This action emerges through a passion for multicultural education.

In framing this discussion, we acknowledge that valuing diversity is not a universal ideal; that people control their own emotions; and that unbridled passion, exemplified in zealousness, can be as harmful as apathy.

Educating for diversity requires passion: passion for people, their cultures and languages; passion for human potential; passion for the process and products of change. A passion for multicultural education is predicated on a belief in the interconnections of thought, feeling, and action. What a person knows is tempered by one's attitude toward knowledge.

Facilitating passion for multicultural education begins with moving teachers beyond tolerating, accepting, and affirming, and into translating feeling and thought into passionate action. Passion for diversity can be fostered by self-reflection. Many Euro-American teachers see themselves as "culture-less." This masks the fact that everyone has a culture through which one perceives his or her world.

Diversity has played an important role in constructing the history of American society. Individuals should explore their own cultural connections and the historical implications thereof throughout their personal, familial, and community experiences. Each person carries diversity—not just of ethnicity but of gender, language, national origin, regionality, class, ability, and experience. A self-investigation should be an emotional analysis and synthesis, a profound reflection of what makes a person unique, and a guide for future actions. Acknowledging personal qualities is the first step in acknowledging and appreciating the diversity of others.

The awareness of educators committed to issues of diversity assures passion demonstrated through culturally sensitive pedagogy. Such teachers should be identified and employed as effective models for their colleagues. These models would be:

- Global in their academic and experiential knowledge of the principles of multicultural education. The passionate educator would be a life-long learner of cultural attributes, cultural difference and universality, and culturally responsive pedagogy.
- Passionate about multicultural education and would find a support system—colleagues, administrators, parents, and community leaders—who are equally as passionate about the effective teaching of all children.
- Aware that pedagogically sensitive teaching works for a wider array of learners and that passion contributes to effectiveness.

Our passion for multicultural education stems from our own frustration and anger with racism and sexism, and, ultimately, with the disproportionate academic failure rates of students of color. We have felt the injustice perpetuated by reductionist views of diversity and have experienced token efforts to define, label, and control the discussion in palatable terms and manageable proportions. Our passior comes from a belief that an inclusive pedagogy is more appropriate. Similarly, our passion for multicultural education has not decreased but has multiplied as we have shared it with those whom we teach. We believe that all educators will be equally fulfilled if they, too, passionately strive for social justice.

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Bridging the Gap

Evelyn B. Kalibala

Evelyn B. Kalibala is Assistant Director of the Office of Multicultural Education where she directed development of the initial New York City Board of Education's multicultural education initiative. She is also Adjunct Professor at Medgar Evers College of the City University of New York.

At the threshold of the twenty-first century, the importance of multicultural education becomes self-evident. We must prepare our youth to understand and appreciate diversity if our democratic country is to survive.

Much has already been accomplished in New York City's multicultural initiative. Its Statement of Policy on Multicultural Education and Promotion of Positive Intergroup Relations was formally adopted on November 15, 1989. An action plan for multicultural education was developed in March 1991 to address ensuing goals. To redesign the curriculum, the Board developed resource guides for staff in all subject areas K–12. The Board of Education published a variety of multicultural guides, the first of which was *Children of the Rainbow: Implementing a Multicultural Kindergarten Curriculum*. When the first-grade guide was published, it suggested the use of culturally diverse materials to create classroom environments that build respect and understanding among students of various cultural backgrounds. Integrated student activities were developed around familiar themes.

At a one-day professional development conference in September 1991, the Board introduced the first-grade guide to early childhood coordinators and supervisors as well as to multicultural and bilingual coordinators from the city's community districts. Conference participants were to provide turnkey training to the first-grade teachers in their districts; however, 21 of the 32 school districts never conducted training on the text. Moreover, teachers who participated in related professional development activities were not given sufficient time to practice with the resource guide.

In April 1992 the first-grade guide was attacked after the media focused attention on two books in its bibliography dealing with gay and lesbian families. Due to inadequate professional development, teachers were not familiar enough with the guide to respond to the inaccurate and misleading information presented by the media, which played largely on homophobic feeling.

Implementation of *Children of the Rainbow, First Grade* required a comprehensive development plan beginning with a five-day summer institute planned for June–July 1993. The goal was to develop change agents at the school level and to establish a permanent network of core teams of educators and parents who would examine and share evolving attitudes and practices around the issue of multicultural early childhood programs.

Teams were trained through seminars, role playing, application exercises, reflections on practice, peer interactions, panel discussions, and team-building activities. The kindergarten and first-grade guides remained the focus of discussion on why teachers need be aware of varied family structures.

The institute was a success. Over 70 percent of the participants stated that the institute was of value to them in their current assignment and would be helpful in setting up future classroom activities.

This professional development program amended the deficiencies of the original one-day conference. The current approach adapted many recognized measures of a successful staff development program, but several concerns remain. Professional development must be systematic, comprehensive, and ongoing while addressing all aspects of early childhood programs. Schools must: (1) allot funds for professional development; (2) have at least one multicultural education expert who will create a learning environment in the school community; and (3) be provided with adequate time for ongoing professional development programs by their districts, cities, and states.

If professional development initiatives are to be successful, we must provide teachers, administrators, parents, and support staff with knowledge and skills to work with increasingly culturally diverse student populations in cities across the United States. It is critical that we use our collective wisdom, experiences, and knowledge to create and maintain a truly democratic society.

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Diane Ravitch

The Principles That Bind Us Together

Diane Ravitch served as Assistant Secretary for Educational Research and Improvement at the U.S. Department of Education from August 1991 to January 1993. She is editor of the multicultural anthology, *The American Reader*, and co-editor of *The Democracy Reader*.

In a world torn by ethnic strife, America has been remarkable for its ability to promote intergroup amity. To those who have traveled in other parts of the world, it is clear that the issue that most often leads to civil war and to bloodshed is ethnic rivalry. The issue that most frequently causes persistent violations of human rights is ethnic differences. In every corner of the globe, regimes have proven inventive at persecuting, torturing and oppressing those who are different from those who are in charge.

America continues to be viewed by people around the world as a nation that has demonstrated how one composed of many different peoples can live in harmony and achieve greatness. Over the years we as a nation have developed a creed that is broadly inclusive and democratic. Our patriotic symbols are tributes to ideas, not to a race or an ethnic group.

We as a people share a civic religion based on *universal* principles. We sing songs and recite poems about freedom and democracy. We hail "the land of the free and the home of the brave."

When we fail as a nation, it is because we betray the sacred principles of individual freedom, democracy, and brotherhood. These are principles that provide the cement and the glue of our civic enterprise. Without them we could become a land of warring cultures like so many other nations.

At times in the past, we have thought of this nation as a melting pot, a salad bowl, a mosaic, a patchwork quilt. The truth is, it is all of those things at the same time.

In this great nation what binds us together as a people is our common democratic ideals. What makes diversity a positive force, rather than a negative force, is the fact that we have common ideals. What makes diversity a strength is our vision of our nation as a society where each and every person counts; where tolerance and pluralism are respected; where we all share a commitment to our constitutional principles, rights, and freedoms.

What makes this experiment in pluralism work is that we as a people understand that our own freedom and well-being are bound up with the freedom and well-being of every other American. It is this mutuality in diversity that makes our nation strong, providing a beacon to the rest of the world.

Josiah S. Tlou

Global Citizenship

Josiah S. Tlou is an Associate Professor in the Division of Curriculum and Instruction at Virginia Tech, where he teaches courses in social studies methods, multicultural education, and elementary and middle school curriculum.

Multicultural education connotes cultural pluralism. It is an approach that stresses teaching strategies that affirm the right of students to be different and the responsibility of students to respect differences. It is education based on democratic values and beliefs that foster cultural diversity in an ever-changing, interdependent world.

Since we live in a globally pluralistic environment, it is necessary to prepare students to live, learn, and work in a diverse, interdependent world. There is a need to instill among the young an appreciation of and respect for people of different racial, ethnic, national, and cultural backgrounds and to instill in them a sense of responsibility as global citizens to improve society at the local and global levels.

Unfortunately, some advocates of multicultural education associate this interdisciplinary field with minority populations only. A good multicultural education program should involve *all* students; it should involve the whole school culture. The multicultural education program that makes a difference is one that is concerned with creating a school climate that is truly inclusive.

Each of our nation's schools needs a new multicultural curriculum that holds the content, customs, and values of all peoples in high esteem. In an effort to change our habits or ways of teaching for the twenty-first century, we must transform and adopt new approaches. James Banks defines a "transformation process" that alters and replaces the basic assumptions of the curriculum and enables learners to view concepts, ideas, issues, themes, and problems from various ethnic perspectives and points of view. It infuses multiple perspectives. Another approach—decision making—reinforces and extends ideas inherent in the transformation approach. It encourages learners to make decisions and take action related to concepts, issues, or problems that they have studied in their lessons. This new paradigm of teaching and learning through knowledge, decision making, and social action within a multicultural education context is closely linked to our goals and objectives to become effective global citizens.

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Toward a Representative Teaching Force

Kitty Kelly Epstein

Kitty Kelly Epstein is an Associate Professor of Education at Holy Names College and a Visiting Professor at University of California–Berkeley. She participated in the creation of an award-winning urban high school before beginning to work on innovations in teacher education.

On March 31, 1993, Latino youngsters organized a demonstration in which 2,000 Oakland students marched out of their classrooms and into the streets, where they voiced their demands for bilingual teachers, a multicultural curriculum, and an end to racism. African-American students who attempted to join were greeted at the doors of some schools by adults admonishing that, "This is not for you. You already have black history month." But since youngsters are often more perceptive multiculturalists than their elders, many African-American and Asian-American students found unguarded exits, and the resulting rally was a rainbow of enthusiasm that was greeted with respect by the superintendent and school board members, who promised efforts at compliance with the demands.

Unfortunately, even with a great deal of effort, the school district administration will find it difficult to meet one of the youngsters' most pressing demands—the plea for a larger number of bilingual teachers. The reason is not simply intransigence on the part of the school district. A set of policy barriers have made it increasingly difficult for any school district to hire adequate numbers of teachers of color in the 1990s, and most estimates project the total number of African-American, Latino, and Asian-American teachers at less than 5 percent by the year 2000. Discussions of a multicultural curriculum become a pious hoax if we imagine that this process will be led by white teachers who have allowed the composition of the teaching force to become so unrepresentative without uttering a word of protest.

While percentages of nonwhite teachers have never been significant, the precipitous recent decline has come with the introduction of "competency" tests in most states. In California, for example, about 50 percent of nonwhite college graduates who wish to teach are excluded from the profession *solely* by not passing the California Basic Educational Skills Test. Such tests do not consider speaking a second language to be a teaching "competence." We are therefore confronted with a situation where college graduates and experienced teachers from Mexico, Chile, and Peru are kept out of California classrooms by their inability to write, in the half hour prescribed by the exam, an acceptable English essay on a given topic, such as, "Discuss a fad." In the meantime, Anglo-American teachers who can write about fads in half an hour but who speak absolutely no Spanish (or Chinese or Vietnamese) are filling bilingual classrooms on waivers promising that sometime soon they will take language courses. In my experience, there is no correlation between prospective teachers' scores on standardized tests and their effectiveness as teachers. There is in fact a negative correlation because the pool of prospective teachers is so narrowed by this irrelevant criteria.

Multiculturalism necessitates a representative teaching force, and such a force can only be created by each state determining that it will recruit, train, and employ teachers of color, no matter what. Given the consistent biases of standardized tests, in some cases this will require replacing competency tests with alternative methods of demonstrating basic skills. It will also require finding ways to assist low-income prospective teachers financially with tuition waivers, stipends, and internships, for example. Furthermore, it will require the restructuring of teacher education to include the insights of African-American, Latino, and Asian-American theoreticians and practitioners in such areas as educational psychology, curriculum creation, and pedagogy. We are taking some steps in this direction in the teacher education program of which I am a part, but all-encompassing, expeditious state and national action is needed if we are to avoid the creation of a lily-white American teaching force.

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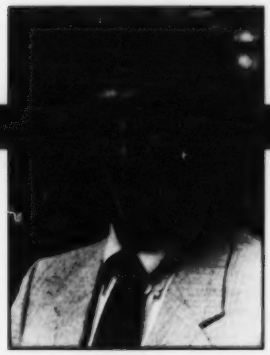
A Better World for Holly

Carlos E. Cortés



Carlos E. Cortés is Professor of History at the University of California—Riverside. Currently a Smithsonian Institution Public Lecturer, he received the American Society for Training and Development's 1989 National Multicultural Trainer of the Year Award.

October 1992. As a multiculturalist, a Latin Americanist, and a historian, I wearily looked forward to October 12, which would bring to an end the relentless procession of Columbian quincentennial conferences, commemorations, and castigations.

But before Columbus could recede for another 100 years, Holly discovered America—my first grandchild, born on October 8, 1992. And my world changed. The Columbus controversy suddenly paled. Now it was Holly's America that counted.

Those who have shared my experience know what I am talking about. The birth of a child draws you into the future. A grandchild's birth *yanks* you into the *distant* future . . . in this case, deep into the twenty-first century. It ups the ante on your life and raises the pressure to make the world a better place for children.

Holly's birth has deeply influenced my thinking about the future, including the role that education can play. Whenever I teach, write, deliver speeches, or give workshops on multicultural education, I constantly consider how I might contribute to a better world for Holly and for others who have since seen the light of day. They will all be sharing a multicultural future.

By embodying long-range human stakes, Holly and her cohorts personalize the importance of multicultural education. If the educational efforts of multiculturalists can help make this a better world, then we will have delivered. If not, then we will have failed. I advocate multiculturalism and multicultural educational reforms because I believe that these offer hope for an increasingly multiracial, multicultural nation and shrinking globe.

Thinking about Holly's future has clarified my beliefs about what multicultural educational reform should accomplish. I have synthesized this in my four-dimensional Multiculturation (multiple acculturation) Empowerment Model, which now forms the basis for many of my multicultural workshops.

First, educators must strive to help all children, regardless of background, learn to make the most of themselves and contribute to their communities and the world. This means becoming capable of effectively entering the American mainstream—developing a command of written and oral English; learning to think analytically; understanding American values, ideals, rights, and responsibilities; and developing the knowledge and skills for meeting the challenges of an increasingly complex world.

Second, preparing students for the mainstream does not require the negation of their home cultures. Quite the contrary, educators should encourage students to understand and be proud of their identities, heritages, and cultures. While doing so, educators can draw upon and build from their special, diverse strengths. For students from non-English-speaking homes, for example, this would include developing home languages, along with English, in order to prepare for a world in which multilingual fluency will increasingly be a personal asset.

Third, given our nation's multicultural inevitability, schools must strive to reduce bigotry. They must help all children develop the insights, understanding, abilities, and sensitivities to share space and interact effectively with those who are different in racial background, gender, culture, language, or religion. Rhetorical appeals for tolerance and public proclamations of acceptance do not suffice. Developing a capacity for functioning multiculturally has become basic.

Finally, schools should strive to help students develop civic commitment that ranges from family to community to society at large and to the world. Such a commitment should include a concern for others, a desire for greater societal equality, and the willingness to strive for such a goal.

Educational success along these four dimensions will help us build a better future for Holly and others—a multicultural future. Failure in any of the four will have grave consequences for tomorrow.

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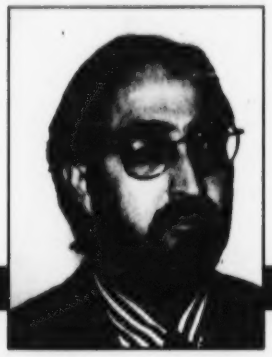
INSIGHTS ON DIVERSITY

Human Rights in the Pluralistic Classroom

Ricardo L. Garcia



Ricardo L. Garcia is Director of the Division of Teacher Education at the University of Idaho. He has written numerous articles on multicultural and bilingual education and is the author of *Teaching in a Pluralistic Society*, 2nd ed., published by Harper Collins.

Education for human rights is an approach that strives to teach universal ethics about human dignity. It teaches students to exercise their own rights while respecting the rights of others. The ethics of human rights transcends the values and norms of societies and cultures so that people can practice their own cultures without violating the rights of others.

Human rights cannot be taught didactically; students are more apt to practice the ethics they experience rather than the ethics they are told to embrace. In other words, human rights should be *caught* rather than *taught*. By treating the classroom experience as a social contract entered into by students and teachers alike, teachers further the goal of creating so-cially responsible students who con-tribute to a pluralistic and globally interdependent human community.

A social contract is an agreement between people to adhere to certain guidelines. Students in a classroom situation that operates as a social contract enter into an agreement with their teachers and the other students to respect the rights of others while pursuing their own interests.

"Pursuit of interests," in this case, means learning. The classroom is a community of scholars engaged in learning. They hold in common the objective of learning whatever the teacher and curriculum have to offer, and while they may differ in terms of race, ethnicity, language, religion, class, gender, or physical and intellectual capabilities, they are nonetheless a community sharing fates.

What follows is a blueprint that incorporates human rights into a classroom context. The blueprint can be used as a guide for operating a classroom as a social contract intended to foster learning of academic subjects as well as social responsibility.

Social Contract

The classroom operates as a community of scholars who are engaged in learning. The individual's right to learn is protected and respected by all scholars. Scholars should initiate learning and teachers should initiate instruction, balancing the rights of individuals with the rights of other individuals in the community.

Right To Exist, or safe occupancy of space. The classroom is a physically safe learning environment. The teacher:

- does not allow students to physically harm each other or engage in other risky behavior that endangers any student.

Right To Liberty, or freedom of conscience and expression. The teacher:

- allows students to assert their opinions.
- fosters respectful student dissent as a means for rational understanding of issues and divergent opinions.
- fosters students' self-examination of their ethnic or cultural heritages. Teachers should help students become "ethnically literate" about their own individual cultural backgrounds and those of others.

Right To Happiness, or self-esteem: The classroom is an emotionally safe learning environment, fostering high self-esteem among students. The teacher:

- does not allow name-calling, elitist, racist, or sexist slurs, or stereotypical expressions in the classroom.
- disciplines students equitably, ensuring that minority and majority group students are punished similarly for the same infractions.
- shows cultural respect by using linguistically and culturally relevant curriculum materials and instructional strategies, and telling the students that their languages and cultures are welcome in the classroom community.
- encourages students to understand their differences and similarities.

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The New Consensus on Tracking

Walter C. Parker

Walter C. Parker is Associate Professor of Social Studies Education at the University of Washington. He is developing an upper-track curriculum for at-risk students in an experimental high school.

The new consensus on tracking is better than the old but leaves much to be desired. Tracking—the practice of differentiating curriculum and instruction for different groups of students—is sensible according to the old view because students of different ability levels are believed to need corresponding levels of instruction. In elementary schools, students in a mixed-ability classroom are divided into two or more smaller groups for ability-appropriate instruction in reading and mathematics. In high schools, students are typically segregated into three different sets, or tracks, of courses.

A relatively small number of a high school's students may be in the upper track. This will often include Advanced Placement (AP) courses intended to give students an advantage on exams for college credit, along with other advanced courses without the AP association; for example, chemistry rather than general science, calculus rather than business math. Another small group of students may be in a school's lower track. These courses typically provide vocational training. But the great majority of a high school's students are in the middle or "general" track; usually this is true in both suburb and city.

The new consensus holds that tracking is inherently antidemocratic because students are given unequal access to high-status knowledge and pedagogy; consequently, they are unequally prepared to thrive in the labor force and share in popular sovereignty. Some are educated for the board room and the legislature, others for the boiler room and the voting booth, and others for still less. Often justified by apparent differences in students' abilities, tracking is more deeply tied to a student's social class, race, and ethnicity, and, in turn, to stereotypes about their capabilities, interests, and life prospects.

Of course, tracking is unwise. It places the school system at odds with the fundamental ideals of our society—liberty, equality, and justice. The problem with the new consensus is that it stops the analysis here, with easy declarations, far short of actually thinking through the complexities and multiple meanings of grouping practices. Consequently, its recommendations are too few and too simple—one track for all, i.e., heterogeneous classrooms, and plenty of cooperative learning. Period. This is hardly a well-developed idea.

My particular concern is not that the new consensus brings students together, but that the curriculum into which they are brought is not challenging or thoughtful. The new consensus would assign virtually everybody to the wide middle track where standards and expectations for teaching and learning are so low as to have earned the American high school its reputation as a "diploma mill." Recitation dominates instruction, superficial coverage undermines content selection, interschool athletic competition suffuses personnel and scheduling decisions, and students are given diplomas in exchange for no more than seat time. One observer described this track's distinguishing characteristic as "an almost universal apathy toward achievement on the part of both staff and students" (Williams 1989, 33).[1] Students who under the old consensus were denied access to high-status curriculum and instruction *are no closer to it by being placed in this track*. If achievement is the goal, this curriculum is not the means.

Meanwhile, the new consensus does harm on another front as well. It is squelching innovations that involve homogeneous grouping. Think of African-American academies for boys, experimental math and science programs for girls, or occupational apprenticeship programs for students who otherwise are likely to drop out of high school. In these cases, separate settings may be desirable; surely, experiments that will shed light on them should be encouraged.

In conclusion, we need to think through grouping practices carefully. To be sure, the old form of tracking should be rooted out, but the solution is not to "mainstream" the great majority of students in a monolithic, static, low-expectation, apathy-inducing "basic" curriculum. In spite of gains due to the heterogeneous grouping of students, losses due to the perpetuation of an aggressively mediocre curriculum appear to leave us with a net loss.

[1] Williams, M. R. 1989. *Neighborhood organizing for urban school reform*. New York: Teachers College Press.

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The Arts: A Catalyst for Multicultural Teaching

Patricia L. Stuhr

Patricia L. Stuhr is Associate Professor of Art Education at The Ohio State University, where she is the Graduate Studies Chair. She teaches courses in social and cultural issues in art education, critical approaches to multicultural education, and qualitative research methods.

Significant interest is emerging in multiculturalism. Affirmative action policies, human rights activism, and recent developments in postmodern theory have opened up and encouraged the expression of multiple perspectives and concepts by diverse participants in many arenas of interest such as: ethnic, racial, gays and lesbians, the disabled, feminists, religious groups, and the elderly. The problem for the majority of educators is that our past life and educational experiences have not prepared us to participate in, critically analyze, or fully appreciate the achievements of diverse, marginalized social and cultural groups, much less to teach about them.

One way to address multicultural issues is through interdisciplinary curriculum development. The incorporation of the arts into other areas of the curriculum provides an excellent opportunity for multicultural study because the critical analysis, appreciation, and production or performance of the arts is best understood in the sociocultural contexts of its various makers and performers.

For example, the teaching of social studies can address the mechanisms by which diversity is engendered and maintained and the value systems that translate diversity to inequity or empowerment. Combining art and social studies teaching enables a critical consideration of multicultural issues in the two areas, which may be mutually enhancing.

When working within several disciplines, students should be encouraged to include their aesthetic experiences and explore diverse artists and art forms that exist in their own homes and communities, as well as those of the state, nation, and world in which they live. The investigation of all artists and art forms should include an analysis of issues of power as they relate to the following factors: ethnicity, socioeconomic class, gender, age, religion, and mental and physical abilities. Students and teachers, possibly with the assistance of community members, would gather information related to these factors, clarify and challenge currently held values, make reflective decisions, and take action to implement their decisions. The arts that are being produced and performed by local or state members of disenfranchised groups enable critical study.

Students, in conjunction with their teachers and community members, can invite artists into their classrooms, visit artists in their homes or work places, or visit places where artists' work can be viewed or heard. They can read works written by members of disenfranchised groups, watch films and videos that feature various artists and/or their work, and use telecommunications computer networks that feature the group being studied. Students should be encouraged to look for similarities and differences within and among members of various groups and to analyze the values underlying their work. Teachers should remind students that their investigations are concerned with only a fragment of the community of which the artist or artwork is a part. It may or may not represent the views of the other members of that social or cultural community. However, it is important for students to understand that ethnic and social communities are composed of diverse individuals who sometimes hold conflicting values and points of view, which are continually changing as they experience life. Therefore, a homogenous and static perspective of a particular group is inappropriate and would only serve to stereotype and provide misinformation about it.

Studying artists and art forms and the social and cultural groups of which they are a part, from various disciplinary perspectives, makes critical multicultural understanding possible.

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Theresa E McCormick

Reverence for Human Diversity

Theresa E. McCormick is Associate Professor in Curriculum and Instruction at Iowa State University. She teaches courses, conducts research, and writes about multicultural, nonsexist teacher education.

Teachers and experts use various colorful metaphors to help explain or describe cultural diversity in the United States. A symphony, a mosaic, a salad bowl are metaphors that quickly come to mind; these more accurately describe the social dynamics occurring among diverse groups in this country than the old "melting pot" metaphor. Imagine a salad bowl holding a variety of vegetables—each one colorful, unique in flavor and texture—held together by a bed of greens and topped by a tasty dressing. All together, we have a salad to enjoy. Imagining our pluralistic society in this way enables us to appreciate individual cultural and racial groups rather than to cast them off as "problems."

Cultural pluralism, the key concept at the root of multicultural education, reflects the aspirations of diverse cultures toward sharing mutual respect and participating in exchange. In a pluralistic society like ours, the tension between unity (the economic and political systems that hold us together) and diversity (a variety of races, cultures, ethnicities, religions, national origins) is ongoing; we need to recognize it as a normal condition of a dynamic, diverse society.

Students must learn to celebrate diversity rather than to fear it. To help counteract negative images that bombard students daily through the media and what they experience or hear about from the streets, teachers should provide positive examples, stories, and experiences that show how diversity strengthens and enriches our lives. More than one viewpoint is critical. For example, a police officer seeking to make the most accurate report on an accident does not rely only on one eyewitness. The officer will question witnesses from each vantage point for a more complete picture of what happened, knowing that this approach will strengthen the report.

Not only is there strength in diversity ("two heads are better than one"), there is also beauty and richness. Most students are in awe of the dazzling beauty of diversity in plant and animal life. Let's help them develop a comparable reverence for human diversity and that of others.

Glenn S. Pate

Are Ethnic Jokes a Form of Brainwashing?

Glenn S. Pate is Associate Professor at the University of Arizona—Tucson, where he teaches courses in equity and prejudice. He is also active in studying and teaching about the Holocaust and has conducted a definitive study of how textbooks in the United States treat the Holocaust.

My neighbor's nine-year-old daughter shared a joke she had heard: "There were these three Polacks who . . . ." When she finished the joke, I asked her, "What's a Polack?" She admitted that she did not know.

To many people, such joke telling poses no real harm, but I believe otherwise. Later in life this girl will learn to associate the term Polack with the people of Poland or those of Polish heritage. When that happens, she will have a complete set of characteristics to describe the Polish people—all negative. Through exposure to ethnic jokes, she will have been programmed from an early age to hold negative stereotypes about these people and possibly many other groups. She will have been denied the opportunity to form accurate and objective understandings of these people from her own personal experiences, study, and other sources or contacts.

The truth is that telling ethnic jokes is a subtle form of aggression. By telling such jokes, we attack members of a particular group with words rather then behavior. Even though disparaging words are less objectionable than violence, it is still aggression.

From studies we know that stereotyped images contribute substantially to the formation and continuation of prejudice. We also know that ethnic jokes play a major role in the creation and perpetuation of stereotypes. If you are sincerely interested in lessening prejudice and its unpleasant partner—discrimination—take steps to lessen the power of ethnic jokes:

- Never tell an ethnic joke, even if you think it is funny.
- Do not laugh when someone tells an ethnic joke. Your laughter condones the joke, the insult, and the negative stereotype.

Best wishes in the campaign to stamp out ethnic jokes. They are damaging and extremely divisive as we strive to appreciate and maximize the diversity in our multicultural society.

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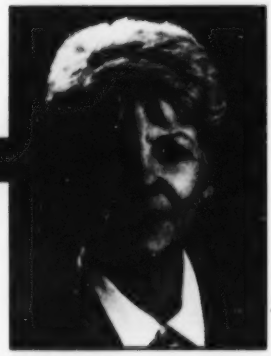
Transforming Pedagogy: Designing Diversity for the Future

Renée J. Martin



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The past decade spawned numerous articles about multicultural education and issues of diversity. However, much remains to be done regarding the implementation of multicultural approaches in teacher education. Perhaps this lack of progress points out the need to change existing institutional structures hindering the incorporation of multicultural initiatives.

In order to achieve a society in which the interests of all groups of people are served, especially those who are currently disenfranchised such as people of color, the poor, women, gays, and the differently abled, the existing relationships between teacher and student, as well as those among students, must be altered. Education that is multicultural and socially reconstructive (Sleeter and Grant 1994)[1] is the most "visionary" and viable approach for achieving this agenda.

Critical theorists incorporate interpretive theory, microanalysis of how individuals construct meaning via social relationships, and a macroanalysis of cultural reproduction. They emphasize class structure and the ways in which schools magnify class differences and promote inequality of educational access and outcomes (Bennett and LeCompte 1990)[2]. In addition, critical theorists speculate about how teachers and students can engage in pedagogy that better establishes a culture that preserves and pursues democracy and issues of social justice.

By employing a multicultural social reconstructionist approach, colleges of teacher education can dramatically alter American education. Faculty and staff must understand the goals of multicultural education. Ongoing seminars, workshops, and research activities should be made available to faculty and become a mandatory part of the mentorship process. Policies regarding issues of diversity should be explicitly stated in all recruitment and hiring practices. People from diverse cultures and lifestyles must be represented in the administration and faculty.

People of color, women, gays, those who are differently abled, as well as members of the dominant culture, should be actively engaged in teaching and researching diversity. These issues should penetrate all areas of the curriculum, and faculty and administrators must have opportunities to collaborate and conduct research. Incentives should be offered to generate the highest quality work.

Once the coursework reflects a multicultural social reconstructionist approach, teaching evaluations for faculty should include issues of diversity. For example, is the work of disenfranchised groups a consistent part of the curriculum? Are faculty engaging in multicultural classroom practices such as the use of nonsexist language? Do women and men receive equitable opportunities to participate in labs, classroom discussions, and coursework?

Multicultural strategies must include all facets of the student's educational experience. Are students in field experiences evaluated for using multicultural strategies? How are cooperating teachers in the public schools screened and educated to the institution's multicultural goals ? Are university supervisors acquainted with remedial strategies to aid students who are not proficient in multicultural education?

Finally, what efforts exist that will ensure the multicultural practices? Has the faculty made a concerted effort to pass multicultural legislation at the state level that would promote multicultural goals as part of teacher certification standards?

Teacher education institutions must take the lead in dealing with how individuals and members of institutions are raced, classed, and gendered subjects who have internalized oppressive behaviors. While this is a task that will demand enormous intellectual energy, it is essential to solving the complex dilemmas that plague our society, assault our schools, and impair the ability of our students to become enlightened, productive citizens.

[1]Sleeter, C. E., and C. A. Grant. 1994. *Making choices for multicultural education: Five approaches to race, class, and gender*. Columbus, Ohio: Merrill.

[2]Bennett, K., and M. LeCompte. 1990. *How schools work*. New York: Longman.

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Unum e Multis

Eugene E. Garcia

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Today, in this country and throughout our world, significant issues are before us with regard to diversity and unity. I will address the context of these issues. The first context relates to who we are. I admit to a bit of a schizophrenia. I am no different from most of you in that I have diverse talents, shortfalls, languages, and cultures. I am an amalgam of professor, scholar (I may be stretching it a bit), father, husband, and son of Chicano farm worker parents. Please bear with my multiple selves, but it is an important context of our text. Make no mistake—diversity within each of us is as prevalent as diversity among us.

My second context relates to myths that we may have adopted or mistakenly promoted:

Myth #1: Embracing and promoting diversity will divide us. Unfortunately, this myth assumes that we are somehow presently united—a society that is just as segregated today as at any time, that sustains an economy in which gaps in median family income are plainly visible and statistically significant, that has fault lines as mighty and frightening as those of the San Andreas—easily identified and likely to wreak havoc on our well-being without much provocation. Have you been to southeastern Washington, D.C., lately? United we are not.

Myth #2: An emphasis on diversity will lead to our doing things right as well as doing the right things. Let me be clear. An emphasis on diversity—regardless of our fairness, excellence, and reason—will not in and of itself usher in an environment of educational, economic, and social opportunities. It might help reinvigorate the pursuit of social justice, but a cynic might suggest that such an emphasis is just another way to divert us from doing what we have resisted doing for centuries.

Myth #3: Embracing an emphasis on diversity will be easy. It is not and never has been easy. The early Hebrew scholars debated the "us versus them." Plato and Aristotle differed vehemently on this issue. Saint Thomas Aquinas professed that likeness ensures unity. Martin Luther promoted diversity in reverence to God. Today, within our borders, the English-Only movement is passionately concerned that multilingualism will produce the next significant bloodbath within our country while indigenous people mourn the loss of their languages and cultures. We must understand that many people have tried and none have been particularly successful in embracing diversity. It is in the best interest of all of us to try again.

Let me recommend a set of contexts for approaching unity with diversity:

- To honor diversity is to honor complexity; to dishonor it is to ignore our changing reality.
- To unify is absolutely necessary; it will never be realized without embracing diversity.
- Diversity and unity exist among and within groups as well as individuals.
- In addressing this issue of unity with diversity, we cannot forget that, as with most things that require hard work, commitment, and virtue, we will likely fail, to some large degree. We will not reach perfection. We have not done so in raising our children, in electing our presidents, governors, or school board members, or in appointing principals and teachers—we tend to make mistakes. We are human. But that does not mean that we should not pursue unity with diversity and recommit ourselves to this challenge.

There is an old Spanish language proverb, *del arbol caido todos hacen lena*, that, roughly translated, reminds us that "from a fallen tree all will make firewood." When a living magnificent redwood loses the diverse context in which it thrives, it will die. It dries, changes its character, and can easily be gathered and burned. That burning destroys forever what it was—in fact, it destroys almost all evidence that it ever existed. Without the diverse elements that nurture us, we too are likely to wither, die, and disappear. That is no future in which I want to partake.

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Toward an Anti-Bias Curriculum

James B. Boyer

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As the United States continues the effort to recognize its level of diversity, many institutions (including schools) are working to understand and implement the kind of human services necessary for a clientele reflecting racial, ethnic, linguistic, economic, and gender differences. Historically, Americans engaged in a mentality of "mass production" in services, assessment, philosophy, instructional practices, and scores of other areas. This "mass production" mentality suggested that we engage in group responses on the assumption that *most* clients (students, etc.) would respond.

In reality, *most* did respond, but the issue now becomes, at what cost? Schools assumed a middle-class, English-speaking, Caucasian, European male subject as the *norm* for most designs in many institutions. This included the norms for teaching and learning as well as for value judgments on one's level of conformity. Today the calls for *diversity* are announcing that such assumptions were inappropriate and, frequently, punitive to those learners and workers whose identities were "outside the norm." Diversity, then, has become the banner under which institutions, programs, curricula, and perspectives on evaluation are changing. For many human service providers (teachers, administrators, counselors, librarians, social workers, etc.), such change is unsettling. The demographic changes suggest that the client population of the United States will continually become more diverse but that the service providers (teachers and others) will not reflect the same level of diversity. The result is an increased incidence of *cross-racial, cross-ethnic* human service.

The skills needed for such cross-racial, cross-ethnic instructional delivery are not necessarily part of initial preparation for professional service. Among the concerns of such skill development are the "racial history" of the providers, the "ethnic history" of the providers, the economic perspectives held about impoverished clients, the impressions about gender and its meaning in group settings, and considerations about one's primary spoken language. In addition to examining one's racial history, service providers must engage in instances of self-analysis, client affirmation, curriculum transformation for multicultural emphasis (from a monocultural emphasis), comprehension of high- and low-context cultures, and culturally influenced learning styles to deprogram themselves from images of deprecation of culturally different people.

The conceptual framework of an "anti-bias" curriculum for all schooling will be one of the essentials for the articulated level of diversity. It will not only include knowing more (having increased ethnic literacy) but will also involve a caring perspective on social justice as an ingredient for the transformation of all human service. This anti-bias framework extends to policy formation in classrooms, boardrooms, courtrooms, family clinics, and all other such centers. Those preparing for careers in human service will need to embrace the following:

• *Affirmation of racial/ethnic uniqueness.* This includes the relatively new perspective on racial/ethnic difference as a positive force rather than a negative or abnormal force. Human service providers must now embrace skills of validation for cultural difference.

• *Affirmation of family integrity.* There is much diversity in the American family today. Language for describing families must find a new vocabulary. One must eliminate concepts of the "broken family" from one's conceptual framework and recognize that many families are headed by single parents (both male and female).

• *Academic legitimacy of diversity.* This concept includes the issue of ancestral connectedness—meaning that culturally different learners need the opportunity to study (for credit toward program completion) people of their ethnic/racial/gender heritage. For example, Mexican-American female students should be given the opportunity to study about Mexican-American females as part of their academic endeavors. It should be understood that these are not "ghetto-prone" studies as some would suggest. Respect for cultural difference in the academic environment is a new competency needed by all human service workers.

Given the urgency of these elements for training and service provision, all programs of education should include studies of nonviolent conflict resolution, human sexuality, institutional and scientific racism, institutional and scientific sexism, historical perspectives on some of the most visible culturally different groups (African-Americans, Hispanic-Americans, Native Americans, Asian-Americans, and multiracial Americans), and particularly the historical relations among these groups.

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